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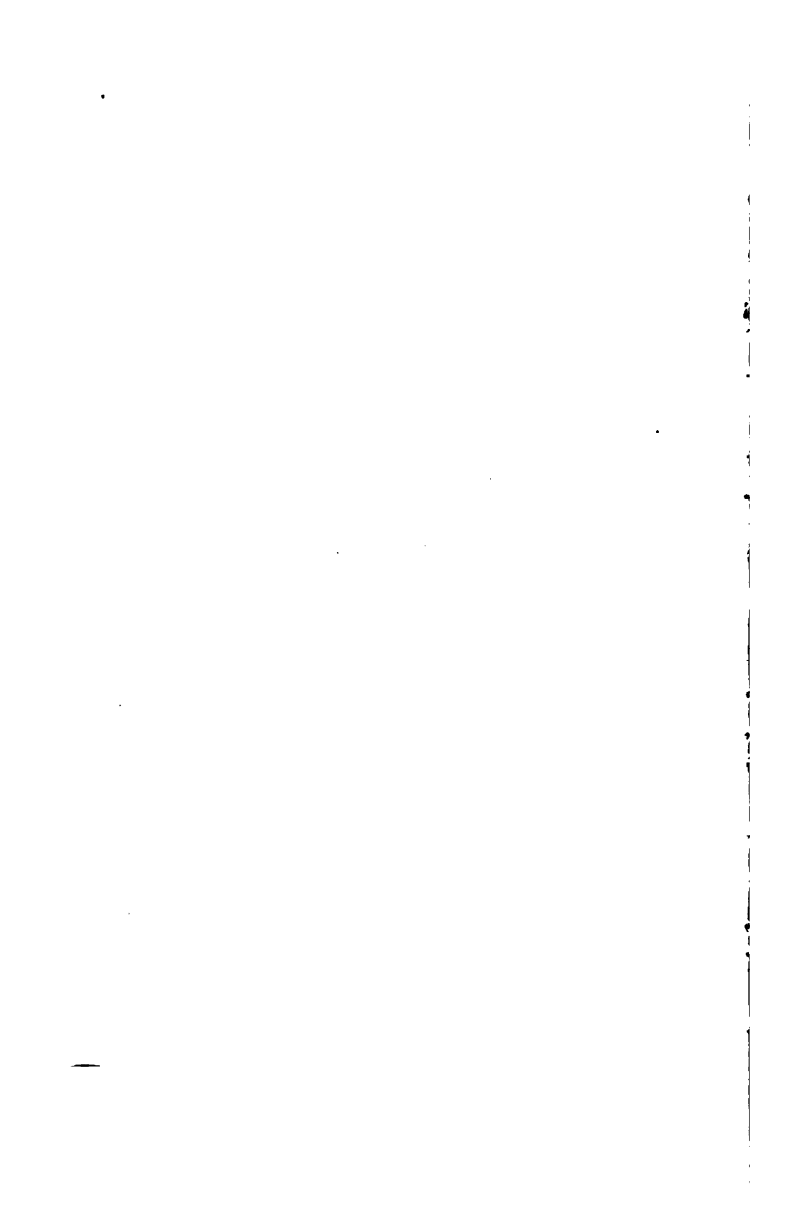
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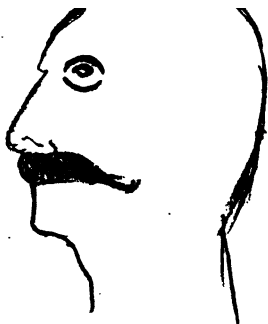
THE  
OPERATIVE'S FRIEND,  
AND DEFENCE:  
OR,  
HINTS TO YOUNG LADIES,  
WHO ARE  
DEPENDENT ON THEIR OWN EXERTIONS.

BY REV. JAMES PORTER, A. M.  
AUTHOR OF TRUE EVANGELISM, REVIVALS OF RELIGION, ETC.

THIRD EDITION.

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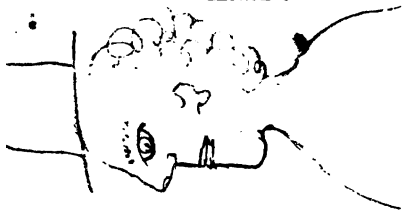
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## INTRODUCTION.

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IN presenting this little volume to the public eye, it is proper to remark, that it has been prepared from a settled conviction that something of the kind is needed. Those who have taken the pains to examine the numerous books published for the benefit of young ladies, many of which are really excellent, and do great credit to their authors, cannot have failed to observe, that they contemplate such as are at leisure, or at school, and who have little or nothing to do with earning a livelihood, or managing their own affairs. Hence, while these books contain much that may be useful to all classes of young ladies, they lack *specific instructions* for those who are thrown upon their own resources, and particularly, those who are engaged in the various manufactories with which New England abounds. The principal object of the present work is to supply this desideratum, and furnish such hints and advices, as may seem appropriate to their circumstances.

A secondary object is to defend their business and character against a popular prejudice, which has long existed, and which does great injustice to their interests. If we have not succeeded in our endeavors, it has not been for the want of truth, or a vigorous purpose. But we hope that our suggestions, limited as they are, may contribute to more correct views and kinder feelings.

Should it be thought, that the writer has spoken with undue confidence, it ought to be understood, that he has been in a position to know whereof he affirms. The last *three* years of

his minority were devoted to the business, in its various departments, all of which he studied with the closest attention. He has since been connected with several congregations embracing a large number of operatives, and has taken pains to learn their real character, condition, and interests, and is assured that he does not mistake in regard to them.

In the preparation of this work, he has also had an eye to all young ladies who are dependent on their own exertions for a livelihood. In regard to society, economy, health, manners, marriage, &c., they occupy a position not very dissimilar to that of actual operatives, and share their neglect in the various ladies' books to which we have referred. We hope they will find some hints in these pages, that they may turn to good account. And if the book should chance to fall in the way of the more opulent and less industrious, it will do them no harm to read it. It may serve to correct and modify their feelings and deportment, so as to improve both their manners and their health.

Finally, we have written to be read, understood, and followed,—not *criticised*. Our object has been to write what would be useful, and that in the most direct and appropriate manner. And we submit our thoughts to the press, hoping that they may benefit many we shall never have the pleasure of seeing, and swell the tide of human happiness on earth and in heaven.

THE AUTHOR.

*Cubotville, April, 1850.*

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# THE OPERATIVE'S FRIEND.

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## CHAPTER I.

### FACTORY BUSINESS HONORABLE.

**L**IFE is a stirring principle. Activity a natural tendency of our race. It must have direction, room, encouragement. Health, mental vigor, and moral purity, equally require it. If it run riot, it will dash us to pieces, if it be suppressed, we shall become a burden to the world.

Had we always acquiesced in the divine will, this principle would have found ample scope in intellectual, and spiritual pursuits; but the order of life has become so deranged, our time and energies have to be principally devoted to the supply of temporal wants. In accordance with an ancient denouncement, in the sweat of our face we eat bread till we return unto the ground. None really escape, not even the most opulent. Though they pursue a course peculiar to themselves, they do not escape labor and anxiety. It was this fact that originated the heathen

proverb, "the gods *sell* us every thing, but *give* us nothing.

But we should not take it ill that such is our lot. Considering the constitution and propensities of human nature, it is not an evil. It occupies time and faculties, that would otherwise be misapplied. The world owes much to the necessity of labor. Idlers are proverbially vicious, whether they stalk in wealth or plod in poverty. The Turks say, "the devil tempts all other men, but idlers tempt the devil." Were the necessities of life furnished to our hands, without human exertion, men would sooner become brutes for want of something to do, than Christians or philosophers from the possession of leisure. Where nature and fortune do most for them, they generally do least for themselves and the world.

An English author has well said, "In all countries where nature does the *most*, man does the *least*; and where she does but little, there we shall find the utmost acme of human exertion. Thus Spain produces the worst farmers, and Scotland the best gardeners; the former are the spoilt children of *indulgence*, the latter the hardy offspring of *endeavor*. The copper, coal, and iron of England, inasmuch as they cost much labor to dig, and ensure a still further accumulation of it when dug, have turned out to be richer mines to us, than those of Potosi and Peru.



The possessors of the latter have been impoverished by their *treasures*, while we have been constantly enriched by our *exertions*."

If, then, young ladies, you sometimes labor to weariness, and are tempted to think your fortune severe, remember that industry may have saved you from the ruin into which others have plunged. The history of idlers furnishes little ground of regret that you have not shared their leisure. Prince Eugene informed a friend, that in the course of his life he had been exposed to many temptations, to all of which he had proved himself invulnerable, merely because he *had so many other things to do*.

Besides, if labor has wearied you, it has sweetened your rest; if it has restricted your leisure, it has enriched it; so that, though less in quantity, it may be a question, whether it does not afford more real pleasure than the abundance of others. *Time*, without employment, is little less burdensome than employment without necessary time. The idea that persons without business enjoy life, is erroneous. *Time* itself is a burden, and wearies them by its *tardiness*. Said an industrious woman, speaking of a genteel family she was boarding at Nahant, "they seem not to know what to do with themselves. The morning is spent in bed, and the balance of the day in picking a little here, and a little there," like a sickly person who *must* eat, and yet has no appetite.

Such people find bright *spots*, and have occasions of pleasure, but not without *tedious* intermissions, and *wearisome* delays.

Nothing can be more injurious than the belief that your employment is inconsistent with the enjoyment of life. This, of itself, would make any business irksome. It is not true. Life may be enjoyed in *your* calling as in any other, and far better than in *none*. Only "take it *right*," bring the mind to correct views and feelings in regard to it, and it will be a pleasure, and leave room for such other pleasures as may best subserve your real interests.

But if you allow *fancy* to draw comparisons between your condition and that of others, giving them all the advantage ; and *envy*, to depreciate your own fortune and covet theirs, your condition will be miserable indeed. Heaven itself would be an unhappy place under this policy. You must not indulge such conceptions. What know you of the troubles of others ? They are not so free as you imagine. Every heart has its own bitterness, and every condition its perplexities. Envy not others, but congratulate yourselves. Think rather of the advantages of your position, than of its toils and inconveniences—of the blessings you *have*, rather than of those you *have not* ; of your own *real* comforts, more than of the *imaginary* comforts of others. If you had all the desirable comforts in the world, you could be no more

than contented with them: therefore, by bringing yourself into a state of contentment, however little you possess, you will enjoy all that earth can afford.

It is necessary also to guard against the idea that your employment is *low* and *degrading*. That some view it in this light, you are fully aware. Indeed, the sentiment is considerably prevalent outside of your immediate society. Slaveholders point to you as Northern Slaves, and often foolishly declare your condition is worse than that of their negroes. Brainless aristocrats, who have more vanity than common sense, and more of arrogance than humanity, or even decency, contribute their full share to the calumny. Having no virtues to commend them to public esteem, they would obtain the boon by disparaging their superiors—those who are real contributors to the wealth and happiness of the country. Hence we hear them contemptuously speak about “*the factory girls*, the *poor factory girls*,” as though you belonged to another race, or were doing some mean thing, which should exclude you from public confidence.

Such characters may be found in almost every community, particularly among females. They are too lazy or ignorant to take care of themselves, and are seen flouting about, laughing and sneering at every body and every thing, which is not of their particular caste, to the disgust of all sensible people.

Yet they claim to be ladies. But the claim is inadmissible. Though arrayed in the costume of wealth, and in a condition to be of service to mankind, they are the mere froth of society, which conceals the pure element, and might be removed without subtracting essentially from its *weight* or *value*. Those who know human nature in its various aspects, will not be at a loss to comprehend their merits at first sight.

Other persons of better character cherish similar views, but manifest them with more caution. They are deceived. They do not intend mischief, and only speak what they suppose to be true, with sympathy and regret. We can but wish them a better acquaintance with the subject of their criticism, and commend them to your charitable consideration.

But there is a larger class of active, industrious people, who take their cue from others, rather than from the nature of things, that will give you more trouble than both these classes. I refer to the different kinds of small tradesmen and tradeswomen, mechanics, milliners, seamstresses, school-teachers, and farmers; indeed, all such as would regard you their equals, were you dressmakers, or teachers of children, but now claim rank above you. While certain conceited fashionables deride all who earn their own bread, and place them under their feet, many of these make a wide distinction between their employment and yours, and claim pre-eminence on

account of it. They, therefore, treat you as inferiors. Sometimes, perhaps, pass you with neglect, at others, address you with rudeness, and indulge a sort of impertinence in your presence, that renders their company disagreeable.

To endure all this patiently, you need considerable self-respect and independence of character. Do not let it injure you. The moment you allow the distinction, you will sink in your own esteem. Till truth and reason convince you that you are *not* equally entitled to respect, you should *claim* the honor you merit, and be not denied it, without manifesting suitable resentment. To think *too much* of ourselves is contemptible, but to think *too little*, is dangerous. A *little* vanity, is better than *entire* distrust.

Of those who account all useful labor disrespectful, nothing need be said. You care little about them, and they are not worth your notice. The whole policy of the North is against them. We are an industrious people. Labor is honorable, and cannot be disgraced. But for these exquisites, and a squalid group hanging about dram-shops, and other places of infamy, we have few loafers in the country. And our legislators have provided somewhat against their multiplication by establishing houses of Industry.

Our chief concern is with the industrious. And

we ask, what entitles them to peculiar respect? Is their business more lawful or just than yours? Is it more useful or productive? Certainly not. Nor is it generally less laborious, or servile. What then is the element which constitutes it *especially* honorable? Its nature is not essentially different from your business. So far as the writer can see, it is as honorable to spin yarn, or thread, as to knit it into stockings, or edging; to weave cloth, as to make it into garments, — to cook a dinner or sweep a carpet. Why she who *works* the fine fabric should be considered a lady, and she who *makes* and *wears* it, a despicable drudge, is inconceivable. Both labor, both labor for the same object, both are dependent on others for the opportunity, and, to a certain extent, are under their direction.

All branches of honest, productive, industry stand on the same ground, and are entitled to equal respect. They are dependent upon each other. As you depend on the capitalist for employment, so the milliner, shoemaker, and merchant, depend on you; while the farmer, doctor, school-teacher, and lawyer, are subject to you all. How nonsensical for any one class to pretend to independence, and attempt to create party distinctions on the score of honest business! Business is a false standard of respectability, calculated to flatter the pride of a mock aristocracy, and should be scouted in this application.

The proper criterion, by which our claims to respectability are to be tested, is *character*, and intelligence. No matter where we were born, or who, or what our parents, or what their, or our calling, if it be lawful and honest. These are all questions involving neither merit or demerit, and therefore furnish no cause of praise or blame. Nor is it important whether we are rich or poor. If we sustain a pure character, cherish and exhibit the virtues necessary to the happiness and well being of society, we are respectable, and have high claims to consideration. *Ignorance* may disqualify us for stations of trust and power, and so may poverty, and other contingencies, in some cases, but they are not to be treated as *crimes*, and their virtuous subjects doomed to disgrace. Such injustice could not fail to operate disastrously on public morals.

To parody the language of a sensible writer of your own sex, in application to another department of industry, "you should no more think of concealing the fact, that you work in the factory, or be ashamed of it, than you would be ashamed of combing your hair, or hemming a pocket handkerchief. This false shame about factory life adds much to its unpleasantness; whereas a true view of its character and fitness, would invest it with honor and recommend it to the most fastidious. You should *dignify* it by your manner of sustaining it."

Never take upon you a greater task than you can sustain consistently with health, and the various little personal attentions neatness and delicacy of appearance require. Some, in their anxiety to accumulate, have so far departed from this rule, as to impair their health, and appear sluttish. Nothing is gained by overworking.

Be true to yourself and your employer, by doing what you undertake *thoroughly*. It is a trite proverb, that "what is worth doing at all, is worth doing well." Do as you would be done by, were you the owner, and he the workman. Act according to instructions in every thing. If you cannot do so with a good conscience, leave your place and obtain another. Waste nothing. Though a few drops of oil, a bobbin, or a lock of cotton or wool, are of little consequence taken alone, the droppings of a year will amount to much. The Scotch have a proverb, that "many littles make a mickle." And we are told, "sands make the mountain, and drops the ocean." The habit of saving, is as easy as that of wasting, — it is much more creditable, and may be of use hereafter. If you save the property of your employer, you will not waste your own. Be as faithful alone, as in the presence of the owner himself.

Be punctual. Some girls are always behind. The habit becomes so fixed and general, they are seldom at their work or their play, their meals or their sleep,



in time ; and what seems singular is, they are always in a *hurry*. If they attempt a journey, they run to the depot, and yet are left. When the stage calls for them, they are in a flutter and so far behind in their preparations, it cannot wait. *Poor things!* They are in a bad plight. It is best to avoid them, unless you are willing to undertake their reformation.

Be regular at your work, as health will allow. Manufacturers suffer great inconvenience from the instability of help. This has led to the introduction of foreigners in many places, and it is to be feared they will monopolize the business ; a greater calamity than which, could hardly happen to the young women of our country.

Avoid frequent changes. Many have fallen into the practice of going from place to place, and from state to state in pursuit of a better situation ; but really spend more in travelling and loss of time, than they make by improvement in prices. The truth is, one concern can afford to pay about as much as another, and will do so, temporary occasions excepted. A new establishment, or one that is starting after a long stoppage, may offer a little more at first, but they will soon come down to a level with others. This is a mere trap to decoy the unstable into their service, and save the expense of training green hands. Changes, however, may sometimes be made to considerable advantage, but let the advantage be clearly seen before you give your notice.

## CHAPTER II.

### GENERAL CHARACTER OF OPERATIVES.

**B**USINESS, that is respectable in itself, sometimes loses caste by reason of those who are principally engaged in it. Some affirm that this is the case with the manufacturing business, and they look upon young ladies working in the mills with less respect than they would, were they in some other employment. Hence, parents have sometimes hesitated about putting their daughters to the loom and been alarmed to see tendencies in their sons in that direction.

But is it, so? Are operatives generally less respectable than others? We think not. The suspicion is without foundation. And it operates disastrously on the interests of many. The girls themselves are injured, of course. "A good name is rather to be chosen than great riches, and loving favor rather than silver and gold." Their friends share in the reprobation; and the manufacturers suffer as the result for want of help, where, but for its influence, they would have a profusion.

That there are girls in manufacturing communities, who are wanting in character is not denied. Nor, that some of this class are actually engaged in the mills. But that there are more in proportion to the whole number, than are found in other communities is not true. More than twenty years' observation of the various classes of society, and particularly of the class under discussion, has led the writer to a widely different conclusion. One great source of the popular prejudice is, people do not consider the difference in the cases, between which they institute the comparison. Let one hear of ten cases of defection in Lowell, or Manchester, or Fall River, and she exclaims horrible! horrible!! as though the like never occurred before. But if she will take the pains to cast about her little neighborhood, she will find more instances of similar defection in proportion to the population, than are found in either of the places named. She cannot fail to find some, (we are sorry to say,) in any place, and if she only find *one*, it is often a hundred per cent. more, than is justly chargeable to our populous manufacturing towns.

In such comparisons, too, it is important to inquire whether the cases mentioned in Lowell, and the like of it, have any thing to do with the factories. The operatives have the disgrace of them abroad, but facts will show that they have no more to do with

many of them, than have their suspecting neighbors. This remark will appear quite plausible by only referring to the regulations of manufacturing establishments, but still more so, from the statistics which are kept with great accuracy in most of them.

In giving this subject a cursory survey, we naturally inquire, *who* these girls are, and where they are from? Have they any peculiarity of origin, that should suggest or authorize the suspicion in question? But the inquiry is no sooner stated, than it occurs to every one, that in this respect they stand on a par with other girls, for they are none other than the daughters of our farmers, and mechanics, and professional men scattered all over the country. Most of them had as good religious and common school education, and sustained as reputable characters when they left home, as girls in general. Many were well educated, and taught school before they entered the factory, and spend their summers now in teaching. And many too were devoutly pious, and belonged to the church of Christ. And all this not long ago, for the average time of girls working in the factory is less than *five* years.

Nevertheless, we admit it is possible they have deteriorated so as to justify the suspicion. But is it probable? Is this the common course of things? Do their business or relations tend to such a result? If not, it is certainly unfair to cherish the suspicion,

without some substantial evidence in support of it. If we inquire into their *circumstances*, we shall find as little to sustain it, as there is in their origin. Of *leisure*, a prolific source of vice, they have little. From early morn till late in the evening they are at their toil, constantly under each other's eye, as well as the eyes of overseers, and yet without much opportunity of conversation, either for good or evil. Is not this in their favor? If they were without employment, in a condition to receive and entertain company, make visits, and attend many parties, their opportunities for evil would be far greater.

In relation to their boarding places, they are under the critical supervision of agents and owners, whose *interests*, even were they wanting in morals, require good character, and good order. None are admitted on the corporations, as boarding masters, who are not respectable, and who will not observe the regulations of the concern. If any are found to be wanting, they are soon left by their best boarders, and dismissed by their agent. The continuance of a disreputable family would raise a storm on almost any corporation, or in any factory village, ~~the agent~~ the agent could not well endure. The girls would take it as an insult, and demand its removal, or their own discharge.

It is also to be observed, that they generally board in large families, chiefly, <sup>if</sup> not entirely of their own

sex, two or more rooming together. Their vigilance of each other's conduct is proverbially critical, and untiring. If one is absent, it is known with whom and where. We distinctly recollect the breathless concern with which a boarder in the neighborhood rushed into our dwelling to inquire for an amiable absentee, who failed to notify the family she was going to sleep with a friend, in another block. It indicated a personal watch-care of no little influence.

To suspect girls thus situated, without some tangible evidence against them, is unjust. Supposing them inclined to unvirtuous habits, what opportunity have they for indulgence? Certainly none at all, in comparison with daughters at home, or young ladies in almost any other situation. Their circumstances, therefore, give them special claims to confidence. Educated like others, in the common walks of life, engaged in their present business only for a short time, in the expectation of returning home to become the wives or associates of old acquaintances, carefully watched, perhaps, from motives both good and evil, in relation to every part of their deportment, they are entitled to our respect and esteem, as much as any other portion of community.

It may be mentioned in favor of female operatives as a class, they exercise a control over their society which secures them against the corrupting influence of unworthy characters. One who is *suspected*, loses

*caste*, and is avoided. If suspicion ripens into *conviction*, she is not only avoided as a companion, but pointed at and reproached as a nuisance. Her hostess is obliged to send her away, or be left by her better boarders. The overseer must dismiss her, or lose his help; and thus she is hunted out of business, and out of board. If she goes to another factory in the place, her name is sent after her, and she is rejected. If her reputation follows her to another part of the country, and it is likely to do so, her doom is sealed there also.

I recollect preaching a Sabbath, to a congregation composed principally of females, in which there was one who attracted my attention, by peculiar airs. Divulging my fears to a gentleman at the close of the service, he informed me she had not been there long, but was suspected. It was not many days after, the girls marched to the counting-room, and demanded her discharge. It was granted, of course, and rumor said it was not the first time she had been dismissed in a similar way. This was as it should be. Girls who will not live above suspicion, should be exchanged for others; and those who care for their reputation, will do well to exercise their influence in this manner, and sooner leave any concern than work with persons of doubtful character.

It is not unimportant to mention, that in Lowell and many other places, all persons employed, are

required to be constant in their attendance on public worship. One of the agents remarked to the writer several years since, "I have *fifteen hundred* hands in my employ, and what could we do with them without *religion*? They must keep the Sabbath and go to meeting, or we are down." Their rules are still more rigid in regard to ardent spirits, another fruitful source of misconduct. They are entirely disallowed about the concern.

These same girls contribute liberally to support the churches, in the communities where they reside. The report of one mill in Lowell, obtained by Mr. Miles, and published in his "*Lowell as it was, And as it is,*" furnishes a fair specimen of the proportion of them, which belong to the churches and the Sabbath Schools. The number employed in the mill was one hundred and eighty-three. Of these, ninety-eight were connected with Sabbath Schools, and seventy-four were church members. The young men in manufacturing places are not apt to be very religious. Many patronize the livery stables and the various amusements of the season, more than they do the churches. Were it not for the piety and independence of these girls, many places of worship would be closed in one month. But they support them by their prayers, and tears, and contributions, and thus by the blessing of heaven, they become the conservators of public morals.



The same report represents *sixteen* of the one hundred and eighty-three, as having been school-teachers, and the overseers declare that all persons known to have been guilty of licentious conduct, had either been discharged, or at once left the corporation. And further, that only six persons had been discharged for that cause, since their connection with the mill, though one of them had been an overseer for *sixteen years*.

In the report of another mill, it seems that one hundred and twenty-eight of two hundred and forty are connected with Sabbath Schools, and one hundred and three are members of some Christian church. *Thirty-one* have been engaged in teaching school. In the same report, Mr. Phelps, the oldest overseer in Lowell, says :

“ It has been the uniform rule of the company to discharge every person, male or female, known to be guilty of licentious conduct. The facts are usually discovered and made known by the other girls working in the same room, or boarding in the same house ; and if the guilty parties were not at once discharged, their companions would in most, if not all cases, themselves leave. I should judge that the whole number discharged from the Merrimaek *Company*, [not a single mill,] during my connection with it as an overseer, which has been betwixt nineteen and twenty years, has not exceeded two or three each

year, and that such cases have been more rare of late years than formerly. I do not recollect ever having discharged but three for licentious conduct, during the whole time I have been in the manufacturing business."

From all the reports, Mr. Miles makes up the following statistics, which I leave to speak for themselves :

"Of the six thousand three hundred and twenty female operatives in Lowell, Massachusetts furnishes one-eighth ; Maine, one-fourth ; New Hampshire, one-third ; Vermont, one-fifth ; Ireland, one-fourteenth ; and all other places, principally Canada, one-seventeenth. Of all these, more than three-sevenths are connected with some Sunday School, either as teachers or pupils, this being two thousand seven hundred and fourteen in all. About three-eighths of them are church members, this being two thousand two hundred and sixty-six in all. Five hundred and twenty-seven have been teachers in common schools."

Investigation will show, that Lowell is not an exception in our favor. We believe that many other manufacturing establishments are superior to it in important respects. They furnish less temptations to defection, and exercise a vigilance over their help, that is hardly practicable in such a city. Most of the larger concerns are conducted much after the

Lowell pattern, and are probably about 'on a par with it morally, varying a little one way or the other, according to the particular character of the agents in charge.

As it respects the others, particularly the smaller concerns scattered over the country, they are much like the communities around them. If, however, the owners, *agents* and overseers, happen to be very good men, and they are as likely to be as farmers, merchants, or mechanics, the moral atmosphere is often peculiarly pure — better than is found outside of their immediate villages. If they are men of no principle, and pay little regard to the Sabbath, or the moral interests of their workmen, it is far otherwise. And that some such owners and agents are to be found, is undeniable. They despise religion, and break the Sabbath themselves, and teach their help to do the same; and by this, and other means, they convert their little villages into places of vice and corruption, in which good and orderly people will not live if they can avoid it. We have seen such dark spots, and hope never to see another. But they are few and small, compared with places which sustain a better character; and must still diminish, since it is found that such a regimen works badly for owners, and is an almost infallible indication of approaching bankruptcy.

There is nothing to justify the general imputation we repel. We believe it to be a foul slander upon an important and respectable portion of community, that should be rebuked. For wherever it circulates, it does flagrant injustice to the purest and best of characters, and stains an honorable vocation, to the injury of many whose real interests require that they should engage in it, and who would do so at once, but for the *name* of it.

But, my young friends, while you sustain an untarnished character, let no such calumny beget in your minds the least sense of personal degradation. Never feel yourself inferior to others, merely on account of your employment, or the unjust odium that is thrown around it. Maintain your proper dignity. Be true to yourselves, and you will be loved and honored.

## CHAPTER III.

### THE BEST SOCIETY TO BE SELECTED.

**Y**OUTH is a period of exposure. Every thing is to be learned against fearful prejudices, and often, without proper tutors. How desirable, therefore, for a young woman to have the kind and authoritative counsel of an intelligent mother. She needs the supervision and discipline of one, whose love is too sincere and ardent not to command confidence, and sufficiently informed not greatly to misjudge. Many daughters are thus favored. But some have never known the benefits of such a mother, and many who have, will enjoy them no more.

Most of you, young ladies, whatever your fortune in this particular, are now thrown upon your own responsibilities. If you have a kind and intelligent mother, she may not be near you as formerly. You are away from home, among strangers, without a natural guardian to care for your welfare. You have your own fortune to make, and what that fortune shall be, depends chiefly on the course of conduct you pursue. Your knowledge of the world is

limited. Its falsehood and hypocrisy, you have never suspected. The greatest vigilance is, therefore, necessary to your safety.

In these circumstances, nothing can be more pertinent, than the selection of the *best society* possible. We are naturally moulded to the company we keep. Our manners, opinions, and tastes, however offended at first, will fall into the fashion of the circle in which we move. Hence the importance of associating with persons of more wisdom, virtue, and polish, than ourselves. This is particularly desirable where opportunities for right training have been limited, and where there are prominent faults of manner and expression to be corrected.

This remark suggests the propriety of looking to the general character of the community in which you contemplate living, and of choosing for your residence that place which stands highest in intelligence and virtue. There is great difference in manufacturing communities, owing principally to the moral sentiments, and habits of the owners, and agents. Unprincipled employers necessarily exert a deleterious influence. They care little for the moral and religious improvement of their help, farther than is necessary to their own temporal interest. It is to be regretted that there are any of this class in the business. But so it is, and they may be detected without difficulty, by looking in upon their villages on

the Sabbath. You will do well to inquire into the character of the agent before you enter into his service, and be sure he is a man of principle.

Such agents greatly predominate. Others have been found to be unprofitable servants, and have, therefore, been exchanged in most cases for men of better character. This would be universally done, were girls to decline working where the Sabbath is not religiously observed, and where the means of moral improvement are neglected. For your own safety, to say nothing of your happiness, I would advise you to keep out of such places, and work only where you can hear the gospel on the Sabbath, and have such other religious privileges as are necessary to the salvation of the soul. To live where the institutions of religion are trampled in the dust, and every one is left to follow his corrupt imagination, without the restraint of good principles, and good examples in the leading spirits of the place, is not only dangerous, but it is disreputable. A young woman cannot do it of her own accord, without being justly suspected and reproached.

Nor could she associate with such a community, without losing the nicer sensibilities of her nature. Bad habits are easily contracted. Coarseness and vulgarity are indigenous to the human heart. Like briars and thorns they spring up and grow spontaneously. It needs constant vigilance to resist them in

the best society. In that which is bad, or even indifferent, they are nearly irresistible.

It is not less important, that you are quite particular in the selection of a *boarding place*. A neat, respectable, and intelligent family, is very desirable. A well ordered house is a school, in which much useful instruction is to be acquired. If the manners, language, spirit, and deportment of your matron be correct, you will constantly improve under her influence. Her character is in some sort a protection to your own. Her house is the resort only of the honorable and good. It is conducted with prudent regard to the health, morals and happiness of its inmates.

The difference between families of equal respectability and uprightness, is remarkable. Economists affirm, that some live better than others, with less expense. And it is observable, that some keep neater than their neighbors, with less work; and maintain order without ado, where they make great parade of rules and authority, to little purpose.

I don't speak of this difference complainingly. It may be owing to a difference of capacity. Indeed, it certainly is, and the deficient ones not unfrequently see and lament it. It will be of great service to your domestic character, to fall under the care of the best. I would recommend you to seek the opportunity with diligence, and not give it up, though it may cost you a trifle more per week.



Many families have not proper respect for the holy Sabbath. You will be wise to avoid such. The tendency of young people is to spend that day in idleness and recreation. It is often devoted to lounging, profitless conversation, and even to manual labor. Those whose religious principles are not firmly established, need the constant prompting of domestic influence to restrain them from this great sin, and its fearful consequences.

Be particular, too, in selecting your intimate associates. Shun the vulgar and profane, as you would the cholera. An obscene, profane, young woman is a moral pestilence. Such qualities are *disgusting* in a *man*, but in a young woman they are *hateful*. It unsexes and degrades her in the esteem of men, who are actually more wicked than herself. It is so unlike the amiability of the female character, we detest it. Besides, the conviction is prevalent that girls who indulge in such language, will run into any other vice to which they may be exposed. I caution you to beware of them, however good their reputation, and whatever excellencies may commend them to your favorable consideration. The intercourse of a reformer, is the only intercourse you can safely indulge with such girls.

Avoid all doubtful company of whatever description. If solicited, be courteous, but decided. You had better be alone, than expose your character or

fame by such associations. Decision at this point may expose you to reproach, but the reproaches of the suspicious are more creditable than their praises. An *untarnished* reputation is the richest boon you can enjoy. But this you cannot have in the society of those whose integrity is questionable. I speak merely of friendly association. Duty may require you to visit those who are low, and even mean, when it will be to your shame if you decline. Going among such on errands of mercy, will be perfectly safe, and when your object is understood, it will commend you to the confidence and esteem of the good, at least.

Attention to this advice will impose on you the necessity of discrimination in relation to the various exhibitions and performances which solicit your patronage. Our country is flooded with all kinds of catch-penny lecturers, magical performers, and fantastic musicians; many of whom are of the baser sort, and depend on their vulgarity, and ridicule of sacred things, for success. They throw out their handbills, promising rare entertainment, and much profit, and thus deceive many. Unless you exercise considerable caution, you will be decoyed into the lowest company by these and similar devices, and suffer loss in your moral sensibilities, and general reputation. Many have laid the foundation of ruin in such scenes. Your only safety is in avoiding

every thing of the kind, of which you have not the fullest assurance, that it is positively respectable.

Of the theatre little need be said. Many of you have no opportunity of visiting it, if you were disposed, and its known character and results would seem to be a sufficient warning against its enticements. It is a popular rendezvous of folly, crime, and danger. The innocent and unsuspecting have entered in at its gateway to be enchanted, debased, and ruined. If you would not suffer their fate, you must avoid their example.

Cornelia was a beautiful girl, and had many friends. But you would seldom hear her speak of them five minutes at a time, without attributing to them so many faults, you would wonder how she could associate with such friends. It is a good rule, to be intimate with none, of whom we cannot speak in terms of commendation. When we hear people discourse so liberally of the faults of their associates, we are compelled to think better of them, than the representation would authorize, or worse of the representative. If they are defective, as reported, they are not fit companions for any one, and the speaker only publishes her own character, in describing her friends. If not, she is guilty of betraying confidence, — of falsehood, and hypocrisy.

If you associate only with those you esteem on account of real merit, you will have no occasion to

speaking *ill* of them. This will be a great saving of credit to yourself, and of comfort to the circle in which you move. It is a remarkable truth, that those who find little to approve in others, are suspected of less in themselves. And that circle which can enjoy such exhibitions of moral deformity, gives good evidence, that it needs some apology for its own character.

This may be the proper place to suggest the impolicy of too *intimate familiarity*. There are personal matters with all, which are not suitable topics of conversation. It is better that they lie concealed in the bosom to which they are entrusted. No good object could be gained by their exhibition, while with many, they might create distrust, and lay the foundation of lasting disaffection. Women have little charity for each other, far less than for the other sex, or than the other sex cherish toward them. The acknowledgment of an improper thought or action will not be forgotten, and may be adduced hereafter as weighty confirmation of some idle rumor, if, indeed, it does not originate it.

The same is true of lamentable secrets of family history, the knowledge of which can be of no service to any one. They will sometimes crowd upon the mind, and seem to demand utterance. But no intimacy, however confidential or affectionate, should be allowed to elicit them. They may be turned to your

disadvantage. In your own memory they are safe. Keep them, till consigned with you to the silence of death.

There is danger of suffering your intimacy to degenerate. When Latimer, on his first examination, heard the pen of the notary running behind the curtain, he was very careful what he said, knowing that he must meet it on his first trial. If, in our private intercourse, we would imagine an ear present, and open to the least whisper, and a pen recording every word, it would no doubt dignify our conversation, and make it both pleasing and useful. Those who indulge in language and manners, that would be unsuitable in ordinary company, will be likely to betray their folly when they are not aware of it. But whether they do so or not, such indulgence cannot fail to impair their delicacy, and give them a taint of coarseness, which art cannot conceal. You should endeavor, therefore, to act in the privacy of friendship, in the same pure and lady-like manner you would do elsewhere.

The fact that your friends will pardon you, is no good reason for giving them the occasion. But it is not certain they will; or if they do, that they will not think less of you. To conduct according to your best knowledge, is a debt you owe them for the privilege of enjoying their confidence and advice. This is not discharged by conduct that would dishonor

them, as your friend, in other company. Besides, extravagance of this sort, will sooner or later deprive you of the friendship and counsel of any one, whose favor is worth retaining. We might mention instances in which disgust has taken the place of pleasure, and the intimacy of months has been broken in an hour, from this very cause.

See that your friendship is sincere, — that can be trusted, and will stand in an evil hour. Not the flickering fondness of circumstance, but the genuine affection of the *heart*. This is what you need in your separation from loving relations, and what you should seek to *deserve*.

“I remember, I will ne’er forget,  
My early friends, friends of my *evil* day ;  
Friends in my mirth, friends in my *misery* too ;  
Friends given by God in mercy and in love ;  
My counsellors, my comforters, and guides ;  
My joy in grief, my second bliss in joy ;  
Companions of my young desires ; in doubt,  
My *oracles*, my wings in high pursuit.  
O, I remember, and will ne’er forget  
Our meeting spots, our chosen sacred hours,  
Our burning words, that uttered all the soul ;  
Sorrow with sorrow sighing, hope with hope  
Exulting, heart embracing heart *entire*.”

Miss S. was one of *thirty* who left their country home together to guide the shuttle, in a distant village. The close of the first year found her convulsed on the verge of life. It was a trying moment. No

mother's hand was there to smooth her pillow, or wipe the cold sweat from her pallid brow, but her companions were her constant and sympathizing attendants. Their common nativity and pursuit, the intercourse of the journey, and the fact they were alike strangers in a strange land, bound them to each other in the bonds of sisterly affection, which knew no separation in the trying hour. But affection did not preserve her, — she *died*.

The approaching Sabbath was assigned for the funeral. An immense throng crowded the church. There lay the lamented stranger in a beautiful coffin, tastefully ornamented with flowers, to give her situation as much the appearance of cheerfulness as possible, while her companions, clad in deep mourning, occupied the place of absent relatives, and wept for them. And they did it well and heartily. The mother herself, had she been present, could not have done it better. Charming sight! Ah! thought we, if our daughter must be borne to the stranger's grave, in our absence and ignorance, let it be by such hands and hearts as these! After appropriate services, a procession was formed, embracing most of the coaches of the place, and Isadore was solemnly, and with marked respect, committed to the dust.

## CHAPTER IV.

### SOCIAL VICES AND VIRTUES.

**S**OCIETY is the natural order of human existence. God made his rational creatures, in a special manner, for each other, and so inter-linked their interests as to require that they should dwell together in fraternal unity. To reap the advantages contemplated, it is necessary that we walk by those heavenly principles of social correspondence, he has prescribed and revealed. But alas! how widely have people in general departed from them! And to what unhallowed influences surrendered themselves! To consider all the evil spirits that have entered in, to corrupt and destroy friendly intercourse, would occupy much time. I shall only refer to a few of them.

*Envy* is a feeling of uneasiness, mortification, or discontent, at the sight of superior excellence, reputation, or happiness in others, and is a source of many evils. Says Colton, in speaking of its effects upon its possessor, "Envy, if surrounded on all sides by the brightness of another's prosperity, like



**the scorpion confined within a circle of fire, will sting itself to death."** It destroys our own comfort, without bringing us that of others.

Pollok describes the man of envy thus :

“ On fame’s high hill he saw  
The laurel spread its everlasting green,  
And wished to climb ; but felt his knees too weak,  
And stood, below, unhappy, laying hands  
Upon the strong ascending gloriously  
The steps of honor.       \*       \*       \*

When'er he heard,  
As oft he did, of joy and happiness,  
And great prosperity, and rising worth,  
'T was like a wave of wormwood o'er his soul,  
Rolling in bitterness. His joy was woe,  
The woe of others. When, from wealth to want,  
From praise to reproach, from peace to strife,  
From mirth to tears, he saw a brother fall,  
Or virtue make a slip, — his dreams were sweet."

Nothing can be more fatal to your happiness than this, and yet, young ladies, there is no feeling to which you are more exposed. The contrast between your condition and that of others, your *confinement* and their *liberty*, your *toil* and their *rest*, your *scarcity* and their *abundance*, your *privations* and their *privileges*, is directly calculated to produce it. But suffer not appearances to deceive you. "All is not gold that glitters." Those who are least confined, are not always most *free*; nor do those who labor least, have the most *rest*. True enjoyment, is not a

creature of time or circumstance. God has placed it within the reach of all.

“ Fixed to no spot is happiness sincere,  
’T is nowhere to be found, but every where.”

One writer beautifully remarks :

“ Happiness, that grand mistress of ceremonies in the drama of life, impels us through all its mazes and meanderings, but leads none of us by the same route. Aristippas pursued her in pleasure, Socrates in wisdom, and Epicurus in both ; she received the attentions of each, but bestowed her endearments on neither ; although like some other gallants, they all boasted of more favors than they had received. Warned by their failure, the stoic adopted a most paradoxical mode of preferring his suit ; he thought, by slandering, to woo her ; by shunning, to win her ; and proudly presumed, that by fleeing her, she would turn and follow him. She is deceitful as the calm that precedes the hurricane ; smooth as the water on the verge of the cataract, and beautiful as the rainbow, that smiling daughter of the storm ; but like the mirage in the desert, she tantalizes us with a delusion that distance creates, and that contiguity destroys. Yet when unsought, she is often found, and when unexpected, often obtained ; while those who seek for her the most diligently, fail the most, because they seek her where she is not. Antony

sought her in love, Brutus in glory, Cæsar in dominion ; the first found disgrace, the second disgust, the last ingratitude, and each destruction. \* \* She is to be gained by waging war against her *enemies*, much sooner than by paying any particular court to herself. Those that conquer her adversaries, will find that they need not go to her, for she will come unto them."

The same writer says in another connection, and his words are admirably in place here :

"Happiness is much more equally divided than some of us imagine. One man shall possess most of the materials, but little of the thing ; another may possess much of the thing, but few of the materials. In this particular view of it, happiness has been beautifully compared to manna in the desert, *he that gathered much had nothing over, and he that gathered little had no lack* ; therefore to diminish envy, let us consider not what others *possess*, but what they *enjoy*."

*Jealousy* is another enemy you will need to resist. Webster defines it to be that passion of the soul which arises from the fear that a rival may rob us of the affections of one whom we love, or the suspicion that he has already done it. It is said to exact the hardest service, and pay the bitterest wages. It blights all, in mourning for what we never had or

may have lost, and is more anxious to *have* esteem, than to *merit* it.

It is delightful to be loved by those we love, but we should never be surprised if we are not. Love is a strange passion. Its antics are curious and unaccountable. If "it goes where it is sent," as many have sagely affirmed, it does not always go where it is *deserved*. And yet, there is no help for it. So, as the proverb runs, "what cannot be cured must be endured." And the more patience we have with it, the less shall we suffer from its infidelity.

But *dislike* is often the reward of misconduct. When you perceive that you are not loved as you desire, self-examination may discover to you a sufficient reason for it. You should never blame others till you have examined yourselves. This may save you the unhappiness of suspecting, and, perhaps, punishing the innocent. Sir James Mackintosh displayed great wisdom, when he wrote in his private journal :

"——— has, I think, a distaste for me, which I believe to be natural to the family.. I think the worse of nobody for such a feeling ; indeed, I often feel a distaste for myself ; I am sure I should not esteem my own character in another person. It is more likely that I should have disrespectful or disagreeable qualities, than that —— should have an unreasonable antipathy."

Well exclaims that excellent writer, Mrs. Farrar, "From how many heart-burnings and unhappy feelings, would such a candor as this preserve us! If we fully settle it in our minds that people have a right to dislike us, we shall feel no disposition to resent it; and thus we shall be saved the pain of anger, and the sins to which it leads."

*Revenge* is another liability, against which the greatest precaution may be necessary. Some people would give it a sex, and limit it almost exclusively to the female mind. But like most other vices, it is of both genders. It is the first impulse of the natural heart, under a keen sense of injury, particularly of wounded vanity, or slighted love. It seems to be an expedient to redress an injury, but uniformly aggravates the evil it attempts to relieve. It is an inward fire, the outbreaking of which but enrages it the more. At first, it is a painful sense of *others'* sins, accompanied with a desire to punish them. If from high moral considerations it be suppressed here, it is immediately succeeded by the calm of conscious rectitude; but if allowed to proceed to action, it issues in a more painful sense of *our own* sins, and the fearful consequences they have incurred.

It is impolitic, then, as it is wicked. Its true remedy is *kindness*. This at once heals the wound inflicted, and mortifies and subdues an enemy, without harming him. It leaves vengeance to God, to

whom it belongs, and converts the caustic insult into a mollient oil.

"Give no offence," is a divine injunction, intimately connected with this subject, and of special interest to girls in your circumstances. You come in contact with persons of various manners and degrees of information, and are liable to err at this point. But as you hope for peace and prosperity, guard against interfering with the happiness of others.

Girls sometimes take advantage of the ignorance or awkwardness of beginners, to make themselves a little amusement. But it is very unkind. To leave their friends and home, and come among so many strangers to attempt a new business, is sufficiently embarrassing of itself, without unnecessary addition. The practice of "*stuffing*" — such as deceiving them about various matters relating to their work, the regulations of the mill, etc., is denominated, — is very unkind. You would not wish to be so treated in their circumstances. Indeed, it is so unlady-like, you should be suspicious of all who do it. It indicates an evil heart, a heart that rejoices in the misery of others, and is without apology.

Desire to please is a right affection, and if exercised in subordination to duty, will bless her who enjoys it, and her who comes within its influence. St. Paul "pleased all men in all things, not seeking his own profit, but the profit of many, that they

might be saved." And he enjoined that every one please his neighbor to edification. The duty is universal. "*All men*," and "*his neighbor*," are comprehensive phrases. To please those we particularly esteem, is a matter of course. All strive to do this. But duty requires more ; we must endeavor to please even our enemies, for their good to edification : to relieve them under embarrassments of every sort ; to instruct, advise, and assist in all just and practicable ways.

This is true politeness, and there can be no real politeness without it. Dry forms and ceremonies may be *fashionable*, but they are not *polite*. She is the genuine *lady*, who, by a kind, modest, refined, and familiar deportment, makes all around her easy and happy. The *cost* is little, but the *profits* immense. A few extra steps, thoughts, words, and smiles, constitute the whole investment of a kind and sincere heart, but they shed a holy radiance on all around, more charming than *beauty*. Indeed, they often give beauty to deformity, and captivate the heart, that punctilious ceremony would have repelled.

But do not carry this feeling to excess. When it becomes subordinate to the love of praise, it leads to many evils. It is then nothing more than selfishness, and often counteracts its own purpose. When a young lady, to attract attention and elicit applause, indulges in exaggeration, ridicule, cunning, or slan-

der, though she amuse the company, she misses her aim; for while they laugh at her wit, they despise the heart that could apply it to such a miserable use. And not unfrequently the attempt is so awkward, and the object so manifest, the derision she seeks for others, falls upon herself.

By the way, ridicule is one of the most ready and prevailing modes of offence. And I cannot so well express my convictions of its use among young ladies, as in the language of the writer last quoted. She says :

“The commonest mode of amusement, is that of turning people into ridicule, and it requires very little sense or wit to do it. It is the cheapest of all kinds of fun, and the *meanest*. Its effect upon those who indulge in it, is to harden the heart, sear the conscience, and blunt the perception of moral beauty. The pleasure which its most unbridled exercise gives, is of a far lower order than that which a quick perception of goodness and moral greatness affords, and the two are incompatible.

“When the love of ridicule leads girls to deride the beaux and lovers of their friends, they may inadvertently do much harm. For though ridicule is no test of character, and should never affect our estimation of any individual, the very girl who is most prone to indulge in it, will be most liable to be misled by it; and may, in consequence of its effect on



her mind, look coldly on the very man who is most desirable as a match for her, and who would have succeeded in making himself acceptable, but for the distorted view she took of him through the ridicule of herself and her companions.

“Some believe that ignorance is a legitimate subject of derision ; but there cannot be a greater mistake. Your superior education has done little to raise and ennoble your nature, if you have not perfect charity and consideration for those who know less than you do.

“Very giddy girls will sometimes so far forget themselves, as to ridicule personal defects ; they will speak like a stammerer, or listen like the deaf, or imitate the awkward movements of the near-sighted or the lame. Nothing can be more inhuman. All personal defects should be held sacred ; and, so far from indulging in mockery or laughter, they should not be even commented upon, or referred to, unnecessarily. No expression of disapprobation is too strong for you to use to your companions, whenever they fall into this fault. It is not sufficient that you do not share in it ; you should express your utter abhorrence of the practice.”

“Be not soon angry.” You will find it as necessary to watch against taking, as giving offence. Some girls are extremely sensitive. They take every little mistake and expression of humor, in high dudgeon.

Timely advice, or any kindly interposition for their benefit, is regarded as meddling with the business of others. They desire no such aid. And if you do not interfere in time of need, you are unkind. It is difficult to please them any way. They are (shall I say it,) petulant, ill-natured, unthankful, unhappy, and will make real scolds, if they are not such already. It is not safe to have much to do with them, and yet they need sympathy. For many of them, we are sure, have more trouble with themselves, than with all others. Their folly appears to them after the storm is over, in its proper magnitude, and they contemplate it with deep regret.

We would by no means advise a young lady to be indifferent to real neglects and abuses. She cannot be, without compromising her character for good sense and correct principles. But she should be deliberate, and show resentment only on suitable occasions, and in proper ways. The evil to be avoided is a jealous, petulant habit, that suspects every one of wrong intentions, and construes unmeaning circumstances into designed injuries.

Miss L. was a young lady of an excellent spirit. Kindness was a living principle in her inmost heart. She pleased herself best by pleasing others. No sacrifice, but that of a good conscience, was too great to make for them. When they wept she wept; when they rejoiced she was happy. If their work went

badly, and weighed upon their spirits, her voice was for good cheer. To the sick, she was an angel of mercy ; to the poor and unfortunate, sympathizing and liberal. She regarded all around her as friends, but never placed herself in their power. And as she would neither give nor take offence, *she was the favorite of all.*

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## CHAPTER V.

### DOMESTIC IMPROVEMENT.

**E**VERY branch of business has its disadvantages. *Yours*, is believed to be adverse to domestic training. Young men are, therefore, cautioned against selecting partners from your ranks. They are assured, that you are ignorant of housewifery, and unfitted to preside over a family.

Now this, I apprehend, is partly true and partly false. Where girls are put into the factory very young, as in England, and kept there till they arrive at womanhood, they are generally deficient as supposed. Not *necessarily*, perhaps, but in *fact*. To such cases reference is had in assurances of this character.

But those who have occasion to allude to this subject should remember, that few girls compared with the whole number, commence factory life so early, or pursue it unintermittingly. The great majority now in the business, in this country, spent their childhood and early youth at school, and in domestic duties, where they laid a good foundation in this

department of female education. Many went farther and compassed the whole subject, before they adopted their present vocation, and have nothing to fear from comparison with girls in general.

To this may be added the fact, that operatives do not confine themselves closely to the business. Many are not able to work all the time; they cannot endure the confinement. They work that part of the year in which their health is best, and are at home or elsewhere, attending to culinary, and other household duties the balance of it. Some of them are excellent housekeepers, and command the highest wages, but work in the factory because it pays them better wages. Young gentlemen need not be alarmed. There is vastly more danger of ignorance in another quarter, — among the proud and lazy, who consider it vulgar to know the difference between a dish-kettle and a flat-iron, or be able to distinguish a chopping-knife from a churn.

Nor are these girls entirely inexperienced in the sick room. Till they entered the factory, they stood an even chance with others for information in this important branch of education. Nor are they now entirely deprived of opportunities of learning. Scarce a year passes, in which they are not called upon to serve more or less in the capacity of nurses. When a fellow laborer, an intimate friend in particular, is ill, and needs a nurse, they are discharged from the

factory to attend to her wants. Many of them have thus spent much of the past summer.

Pastoral obligations have led the writer to witness their administration in this amiable office, and he is compelled to say of some, he has seldom seen their equals in this regard. Their tact, stillness, and application, have attracted his particular notice. He has not been able to express his profound satisfaction in witnessing the sisterly affection of girls who were united by no other ties than those of a common faith, fortune, and calling. If the same divine spirit, or sympathy, or whatever else you please to call it, existed in mercantile, and agricultural communities, it would add much to the pleasure of life, and relieve the bitterness of sickness and affliction.

That all operatives are of this description is not probable. We are sorry to believe they are not. All gold has its dross, and every rose its thorn. We will not flatter. Our object is truth and right. Rumor has done injustice to an honorable sisterhood, and she must be corrected. All we wish to be understood is, that factory girls will compare well with any others in the ordinary duties of domestic life. This we believe, and this we mean to teach.

But to proceed, it may be observed, your opportunity for chamber and needle work is still better, as you are obliged to practice these occupations more or less every week, if not every day. Each has her

clothes and room to take care of, and is placed under circumstances of considerable excitement in favor of fidelity to the trust. The eyes of many are upon you, and you cannot be careless without exposure, and, therefore, without risking your best earthly interests.

But it must not be denied, that you labor under some disadvantages in all these respects. You lack for tutors, though, perhaps, not more than many of you would at home, or in other employments. Especially you lack time and opportunities to study and practice as thoroughly as is desirable. What can be done to remedy the evils, is a question worthy of consideration. Will you excuse a word on the subject?

In the first place, then, by making the best of your situation, may you not learn the theory and practice of housekeeping in your present business? I have not a doubt of it. Only think so, and *determine* to do it, and the task is more than half done. *Faith* and *solicitude*, are principles of indomitable energy. Domestic duties are no more difficult than many others. Why should a young lady be a whole life in learning them? It is not necessary. A girl of ordinary natural endowments, who sets herself about it in earnest, will learn more in a month than many learn in twenty years. The same is true in regard to factory business. Those who have followed

it from childhood often know far less than others, who only commenced a few months since. The main point is, to have "a *mind* for the work," — to *desire*, and *determine*, to understand it. With such an outfit, you can hardly avoid learning any trade, against serious disadvantages.

Let this be the first thing. Next, take board with good, neat housekeepers. Beginners have to work by *pattern*, and must have it before their eyes. It will never do to board with sluts and slovens. *Neatness* is indispensable. Without it, costly and beautiful furniture looks ridiculous; with it, the cheapest looks well. A clean floor is more beautiful than a dirty carpet. *Bright* knives and forks, of the poorest quality, appear much better than tarnished silver. You need not be particular about the *quality* of the fixtures, if they are only kept in order. And, of this, you can judge by a cursory survey.

It is a good rule to avoid those who are always cleaning, for they are seldom clean. *Keep-clean*, is a much neater housekeeper, than *Make-clean*; and yet, her task is lighter, and her expenses less. If you can get a room with her, do so. She will remind you of many little things, that others seldom notice. For example, in coming from the street, to pay your respects to the scraper and the mat, — to see that your umbrella, shawl and bonnet be properly deposited, — that you have a place for every thing, and



every thing in its place. These are important lessons in the science of houskeeping, without the practice of which, you can never distinguish yourselves for skill, as the mistress of a family.

Having obtained such a situation, endeavor to make the most of it. Keep your own room as neat as a parlor. Never have to apologize for its disorder. Five or ten minutes a day, is all you need to make every thing neat and respectable. But I need not dwell here. Writers of your own sex have given you excellent advice on all these matters. Hear them.

As it respects the kitchen, your chance is not the best, but by no means hopeless. There is little originality here at the present time. Most ladies who preside over this department, depend more on cook-books, than on early instructions, or their own experiments. One who has knowledge enough to read these, and weigh out the several ingredients which are to make up the compounds provided for, though a fool, need not essentially err therein. Every thing is specified. The baking, boiling, and frying processes, with their respective preliminaries, and condimental *fixens*, are detailed with great exactness. And experiment has showed them to be correct, though we think generally a little too rich for health, and too expensive for ordinary families. But this can easily be remedied by common sense, without injuring the recipe.

These books are all within your reach. You may read them to your liking. You ought to read them. You will know then where to look for direction in time of need. Besides, you will be able to learn something of the opinions of practical cooks concerning them, and may save yourself the trouble of experimenting, to ascertain their value.

The privilege of occasional observation, and of asking questions, are two other sources of information. A *tractable mind* will soon comprehend the mysteries of a more difficult business, merely by seeing others do it. Who cannot do a hundred little things in the kitchen, by seeing them done a single time? Though you have not much opportunity for this, there are many minutes in every week you might spend in this manner, with less exposure and fatigue, than is often realized in what is sometimes called *resting*. Your good matron will be glad to give you a chance to try your hand at her dish-tub, or baking table. And she will answer your questions, as to how this, or that was made, or what should be done in a given case. And if you are anxious enough to remember, to write down some of the more important recipes and directions, where you can find them, they may serve you a good purpose. This is the course of the best housekeepers, and accounts for their accomplishments. They take the advantage of every occasion to add to their stock

of knowledge. When they find something new and attractive, they praise the cook, and learn how to make it. You have the same privilege, and if you improve it, it will furnish you a respectable fund of knowledge, by the time you are called to superintend your own board.

As it respects other branches of domestic information, we have many books, and living teachers, you may do well to consult. Good housekeeping is made up of many little things. When these are understood, it is about as easy to observe, as to neglect them.

I would recommend, that you *take time*, and either go home, or into another family, and apply yourself exclusively to domestic duties. To spend a summer, or winter, or a whole year in this way, will improve your health, and remove this objection to your employment.

A few months devoted to *needle work*, will also be of great service to you. Many of you, I am aware, have learned some trade, and alternate between it and the factory, as health and other interests require. This is well, and is practicable to most, who will be industrious and economical, and this is the way to magnify the business, and make it honorable.

With these opportunities, why may not factory girls make good housewives? We know they have

not all the privileges of some others, but they do not need them. Young ladies at home, idlers, scholars, teachers, sempstresses, straw workers, embroiderers, whip braiders, &c., generally learn very little of these matters, till they see the necessity, and set about it in earnest, though they are "*dallying* around" for many years. The mother is too apt to do this work, and leave the daughters to play the lady, or follow some popular pursuit, which is no more calculated to endow them with domestic skill, than is the noise and whirl of machinery. It is a lamentable fact, that many daughters who are provided for at home, know little about housekeeping, and other useful employments; and woe to him who shall chance to love them, unless he has the means of sustaining a wife in ignorance and idleness.

Gentle reader, pardon me. I allude to these things with *reluctance*. But they seem to lie directly in my way. By the ignorance or prejudice of those who know little of you, and affect to be your superiors, you are, as I think, unjustly implicated. The object of this chapter is to vindicate you, as I may in truth, and make such suggestions, as shall aid you to rise above the disadvantages of your position. Many have done so. They have grappled all these little branches of domestic duty with a vigorous purpose, and rendered themselves fit to be the honored companions of noblemen. In some instances, too,

affection and common sense have triumphed over pride and prejudice ; and many, whose places you now fill, have graduated to respectable stations as wives and matrons. And, so far as the writer has learned, they preside in these beautiful relations with as much dignity and taste, as ladies in general.

We have just now returned from a social circle convened at the residence of a respectable and independent mechanic, whose amiable lady is one of the most accomplished and economical housekeepers in the place where she resides. We had heard her commended, and had observed the perfect neatness and order of her management before, but supposed she had been trained to the business under favorable circumstances. You can imagine our surprise, therefore, at hearing her husband remark, that he married her from the factory, where she had been employed from a child.

We might refer to other specimens of the same kind. They are to be found in almost every neighborhood. The letters of Mr. Blanchard to the Hon. Mr. Clemens of Alabama, which have just been published, reveal the fact, that the wives of several agents, and overseers with whom we have a favorable acquaintance, and whose domestic accomplishments are worthy of the white house at Washington, were

**FACTORY GIRLS.**

Why may you not learn as they did? The idea that you must be ignorant of the peculiar affairs of your sex, is *preposterous*. It is an outrage upon your character and interest, that cannot be scouted with too much emphasis.

“Never give up! there are chances and changes  
Helping the hopeful, a hundred to one,  
And through the chaos High Wisdom arranges  
Ever success, if you'll only hope on:  
Never give up! for the wisest is boldest,  
Knowing that Providence mingles the cup,  
And of all maxims the best, as the oldest,  
Is the true watchword of Never give up.”

## CHAPTER VI.

### ECONOMY.

**T**HOSE who follow factory life, do it generally for the *profit* of it, and because, all things considered, they prefer it to other employments. In most instances they have to provide merely for themselves, in some, a parent or a friend comes in for a share of their income. In either case, their first object is the same, *money*, which, if not the "root of all evil," is the principal motive of voluntary labor. And within proper limits, it is right it should be.

But it happens with many girls as with others, they *spend* their hard earnings with so little consideration, they fail to meet their real necessities. And hence it comes to pass, that some who earn *much*, have *little*, and are constantly embarrassed, even in tolerable health. In *sickness*, they are destitute, and have to depend on charity,—and in *death*, be buried at public expense. Such instances have occurred, and many more of the same *nature*, though

less severe ; a large part of which, were traceable to bad management.

The first thing to be considered in the study of economy is the *improvement of time*. Time is money. The loss of time, is not only the loss of what you might earn in that time, but the loss of so much of what you earned before, as it costs for board, and recreation. And expenses are ordinarily greater when idle, than when at work. Bear this in mind, and it may save you considerable amounts that you now lose. *Hours* are not esteemed as they should be, but they make the days, and the days the year.

Some people are not sufficiently considerate of small sums. They seem to forget the relation of the *penny* to the *pound* ; and because it is but a trifle, let it slip. They need to remember that dollars are made of cents, and "a penny saved is as good as a penny earned." And none more than those who have *ready change*. *Others*, who may better afford little indulgences, and have equal disposition for them, are restrained by not having the means at hand.

The circumstances of people differ, too, in respect to outward temptations. Many have no *market* at hand, and cannot conveniently squander their money, if they would, while others are *enticed* on every side. They have daily to pass and repass needless articles, which have been spread out before them, and strongly



plead for patronage. They can but see, and desire them, for they are either pleasant to the taste, or the eye, or have some other quality that commends them to favorable consideration. Besides, they are *teased* at the gate, and in their boarding houses, almost continually. Such need firmness. They must have a fixed purpose, or the sight of their eyes will affect their tastes, and draw upon their purses.

The habit of eating nuts, candies, seeds, apples, &c., is like any other habit, it gathers strength by indulgence. Hence some find it as difficult to resist their appetite for them, as the toper does to forsake his cups. It seems as though they *must* have them. They cannot be *easy* if denied. And often the tone of the stomach becomes so deranged by their use, they really seem necessary to health and comfort, as as alcohol does to tipplers.

This explains why so many girls are forever "*nibbling*" at one thing or another, and cannot work, or go into company, or walk the street without a quid of some luxury in their mouths. They would seem as much lost, as a snuff-taker without her box, who would rather lose her dinner than her snuff. And yet, they have no conception of their *slavery*, or the *cost* of it.

But once settle it, that you will not purchase or use these articles, and all *hankering* for them will soon cease. Indeed, many of them will appear dis-

gusting, and you can pass a world of others, without the slightest desire for, or thought concerning them. It will then be no sacrifice not to buy, and you will retain your money for useful purposes, preserve your health, and what is better than all, maintain a good conscience.

Most for whom I write are unfortunately situated in all these respects. They have ready money, being paid monthly, are directly in the market, and among people who spend immense sums for things, that are utterly useless, and which only beget a thirst for more. Whether the habit created the market, or the market the habit, is of no consequence now. The fact is notorious, that manufacturing cities and villages abound in luxuries for the palate, and in *gew-gaws* for all conceivable purposes. They probably present as many things, that community can do *without*, as any other places of their size.

Unless, therefore, you rigidly guard against these temptations, your funds will leave you before you think of it.

"A pin a day is a groat a year."

The smallest leak will sink a ship, and the slightest waste ruin a fortune. For the want of frugality, many are poor, who work hard, and earn much. They squander all they get upon their appetites and fancy, and wonder what has become of it.

Permit me to caution you a little upon that delicate subject, — *dress*. It is admitted, that none have a better right to good clothes, than those who *earn* them. And I am not about to say a word against their having them. It is pleasing to me, to see young ladies well dressed, especially when they are *deserving*.

But it cannot be denied, that many in trying to dress well, dress very *ill*; and others who wear expensive clothes, wear very poor ones. I mean they wear what ill befits them in the esteem of all sensible people, because they do not answer the *purpose* of clothes, and counteract the special object of their peculiar cut and texture.

Dr. Alcott has properly said, “The threefold object of dress is to cover, warm, and defend us.” Perhaps you think this enumeration a little meagre. I admit, then, that *beauty* may be consulted. Many of the works of God are not only useful, but exceedingly *beautiful*. He has dressed the birds, and beasts, and flowers, the heavens, and the earth, and many other objects in great splendor. But I do not think of an instance in all his works, where he has sacrificed utility for this object. No, not one. While, therefore, we imitate the Creator in the beautiful, it must be in subordination to usefulness and virtue.

This naturally calls up the question, “What is beauty?” Here we divide. It seems to be “a

coat of many colors, running curiously together." The author of "Proverbial Philosophy" saith,

"Beauty is intangible, vague, ill to be defined ;  
She hath the coat of a chameleon, changing while we watch it ;  
Strangely woven is the web, disorderly yet harmonious,  
A glistening robe of mingled mesh, that may not be unravelled."

If this is not emphatically true of beauty in every application of the term, it certainly is in regard to dress. Its import here is various as the winds. I shall not attempt a definition.

It is easier to tell what it is not, than what it is. No dress can be beautiful, as such, which answers none of the ends of dress. No matter what the texture or the cost. If it neither covers, nor warms, nor defends the person properly, it is not beautiful, as a dress. Nor is it, if defective in any of these particulars. We cannot judge of its beauty, in this character, without bringing its adaptation into the account. And when this is done, it is necessarily condemned.

The effect of beauty is to excite admiration. People generally wish to dress so, as to give them the best appearance to the eye of the greatest number. But what would be the general opinion of a lady, who should dress herself in silk hose, kid slippers, and a lace shawl, to journey in a *snow-storm*. Ridiculous ! Ridiculous !! would be the universal exclamation. Though beautiful in themselves, as articles of dress for such an occasion, they look contemptible. And

so does any garment which does not answer the ends of dress, or is inconvenient.

The same may be said of articles which are above the *rank* and *financial capacity* of the wearer. When you see people in the lower walks of life straining to dress like persons of wealth, and cannot do it, you feel a sort of pleasant *disgust*, and can hardly restrain its utterance. This is something like the emotion that comes over every person on seeing another trying to make a greater *show*, than her circumstances allow. All the expense she lays out above her honest means, injures rather than improves her appearance.

Yet much that is expended by many young ladies, for dress, is for things of this nature, — things that actually mar their appearance. Instead of keeping near the modest, happy *medium*, and buying those articles only which are handsome, convenient, and useful, they run a tilt after the ever varying fashions which milliners and others please to invent, and thus publish their vanity, and bring upon themselves poverty, if not crime.

Guard your expenses, my young friends, at this point with special care. If you conquer *here*, you will never want. Be *independent*. Wear what *you* judge to be modest, and becoming, and what you can well afford, avoiding the extreme of carelessness on the one hand, and of fashion on the other. Sooner

appear at church in a *fourpenny* dress that is paid for, than in a *satin*, that may never be. Mortgaging the *fingers* to adorn the back, is dangerous business. If you are honest it will trouble you, if not, it will dishonor your character.

Don't be parsimonious, and deny yourself what may contribute to your health, comfort, or influence. Follow good taste. Let the texture, color, cut, and expense of your dress harmonize with your business and rank. Indulge no inkling to appear like others. You need not be odd, but sooner be so, than a slave to fashion. In this way, you will command respect among those whose respect is worth having, and as to others, it is more honorable to be ridiculed than commended.

By attending to these suggestions, you will avoid the intrusion of a set of heartless, tippling, bankrupt, dandies, who are found in our cities and larger towns. This will be of no small advantage: for, here is one of the principal sources of danger to young ladies among strangers, and inexperienced in the ways of the world. It will also save you time and care. So much machinery as some girls wear, cannot be managed without much labor and attention. In the *hurley burley* of fashionable pleasure, it soon gets out of repair, and every one knows how horridly mere *fancy work* looks, when soiled, or otherwise damaged.

It will save you *expense*. The real necessities of life are comparatively few and cheap. A young lady can clothe herself respectably now for a small sum. The fabric is cheap, and the making up is not expensive, unless it involves the trappings of fashion and folly.

It will save expense in another way. What is the use of costly dresses, if you cannot show yourselves in them. Here arises the necessity for public exhibition, which has led thousands to the theatre, balls, and to other places of public amusement, all of which cost money. Not that young ladies buy their own tickets. This may never be the case in relation to balls, but it often occurs on other occasions. But the expense of head dresses, and other ornaments, is enormous. It will not do to appear many times, in the same *style*. There must be some change, — some addition. And girls who work for a living have expended five or ten dollars in *fixens* for an evening. It is a frequent occurrence, and explains why some girls have been unable to pay their bills.

It will give you a good reputation. Dress is an index to the mind. The trashy ornaments with which many attempt to adorn themselves, expose the emptiness of the heart, if not the head also. Young men, who ever trouble themselves to think, will understand the device to a *certainty*. Though they may dance and frolic with such fancy characters for the

present, when they come soberly to contemplate changing their condition in life, you will see them turning their attention to the more considerate, modest, and economical. It is time now, they say, to look into the future, and make some calculations about work and no work, profit and loss. Then, all this parade operates the wrong way for your real interests. It converts you into a *fancy article*, which the better class of people hold at a great discount. And where it is maintained on borrowed capital, it indicates a ruinous taste, and a moral recklessness of character that is alarming.

It will give you *plenty*. The pay of young ladies in the factory is more than is commonly received in other employments. This accounts for the fact, that so many school teachers, mantaumakers, and others, have left their callings, and gone into the factory. They receive wages for their first services, while in other employments, they must spend several months learning the trade, without wages, or even their board. According to Mr. Miles' work, to which I have before referred, green hands from the country received in Lowell three years ago, *fifty-five cents* per week, besides their board, and in the course of a few months their wages were raised to about three times the amount. He informs us, also, that the average wages of females was about *one dollar and ninety-three cents*. Wages were equally good, we



presume, in other places. At the present, they may not be quite as high any where. But it is still a fact that many girls make from *one dollar fifty cents* to *four dollars* per week, besides their board, while all, in tolerable *health*, make more than enough to meet their expenses.

Mr. Blanchard's letter to the Hon. Jere. Clemens contains the following, in answer to the inquiry, "What is the daily pay of a laborer of each class in a New England factory?"

"In the factories under my care, the average wages during the month of November were for females, per week, besides board,—carders, \$1,77; spinners, \$1,60; reelers, \$2,41; skein winders, \$2,05; warpers, \$4,01; weavers, \$3,39; finishers, \$2,24."

To show what is often done, and might be done more frequently with proper economy, I will transcribe a few cases, copied by Mr. Miles from a discharge book in Lowell.

"Sept. 14, 1844. Eunice \* \* \* worked twelve months, discharged to go home. She left home in \* \* \*, Me., just one year since, and promised to return in a year. She has clothed herself well, and carries with her *seventy-five dollars*, net savings of her year's work: has lost three days from all causes."

"Oct. 14. Mary \* \* \* worked nine years, discharged to go to Lowell Corporation. She and

her sister, who left a short time since to be married, and who had worked for us over ten years, have never lost so much time as they have made up by extra work. They are Irish. Their father died about nine years ago. They have since entirely supported their mother, having built her a house, costing *six hundred dollars*, in which they have kept house together. They own a pew, which cost them one hundred and twenty-five dollars, and they have from *one hundred to two hundred dollars* EACH at interest.

“June 14, 1845. Harriet \* \* \*, one year, discharged to go home. This is her first visit to Lowell, has never worked in any factory before, was not well when she come, has lost considerable time, has clothed herself well, and carries home with her *thirty dollars*.”

I give these cases, not because I suppose Lowell corporations pay better wages than others, but because I find them furnished to my hand. Similar instances might be produced from almost every factory village in the country.

Economy will secure you against one of the most productive sources of crime. Many of both sexes, who started in life with correct morals, principles, and intentions, have contracted criminal habits through temporal embarrassment. Some, perhaps, whose embarrassment was the result of causes beyond

their control, but more, who brought it upon themselves by idleness or extravagance. Nothing is more natural than for persons, who have adopted a style of living beyond their means, to resort to dishonest expedients to supply the *deficit*. Borrowing, and otherwise contracting debts without the probability of paying, are the more common; but stealing and forgery are not unfrequent. Many young women, in different departments of business, have disgraced their sex, by resorting to some of these, and others still less credible, to sustain their prodigality, who in the outset would rather have died than incurred such guilt. They rushed heedlessly into the temptation, and the crime followed, by what *seemed*, a sort of necessity.

Examples illustrative of this point might be adduced in great numbers, but it is not necessary. Those who have watched the progress of prodigality, or devoted a moment's thought to the subject, cannot fail to see that this is one of ~~its~~ legitimate tendencies.

This principle has an important bearing on morals in other aspects. Many young women have few useful books. Interrogate them as to the reason of it, and you hear the reply, "I am not able to purchase." It may be observed of many, too, that they have no regular place of worship, but go occasionally to different churches as strangers. Ask the reason, and

you are told, "I cannot afford to *hire* a seat." And this is true. Not because they are in ill health, or are necessarily poor; but they have *squandered* their resources.

Thus for the sake of feasting their palate or their pride; or, perhaps, their eyes, they shut themselves out of the house of God, and leave their moral and intellectual culture to those expenseless appliances, which fortune may chance to bring within their reach, — a certain precursor of *degradation* and *crime*.

To avoid these evils some subscribe for books, and papers, and hire seats on credit; but economise so poorly, they cannot pay for them, and hence get the reputation of being *dishonest*. They did not intend to defraud their creditors, but they have gone on expending their means for one needless thing after another, till they are positively poor.

I don't speak of the defection of young women, because I suppose they are more at fault in these respects than young men; for, I have no doubt they are much better, more virtuous, more economical, and more religious; but because I am writing for their special benefit. Nor would I intimate that young women in *factories* are more defective than others. There is no reason to believe it. Much less, that all the poverty among them is attributable to idleness and want of economy. Certainly not. God has not endowed us all alike. For those whom

he has made poor, I would bespeak the largest sympathy. But there are some, who have made the mistakes hinted at, and realized the painful results named. Take warning, my young friends, and walk not in their steps.

Economy will secure you *independence*. The young lady who depends entirely on her own labor for support, is independent in a high degree. While others are enslaved to the principles, tastes, or mere fancy of patrons, she is at liberty to follow her honest convictions. While they feel obliged to gratify the wishes of their supporters, even in spiritual matters, where freedom is the right of all, *she* can think and act for herself. And err as mortals do in the enjoyment of this right, *voluntary* piety is more virtuous and useful, than that which is the result of foreign dictation.

Nor is she a slave to her creditors and employers. She can work, or if she judges it necessary, she can rest; remain in her present location, or improve her health and condition by a change. She can attend church, or the lyceum, or take a paper without embarrassment. Whereas, those who pursue a prodigal policy, are often compelled to submit to what they *detest*.

The writer witnessed an occurrence not long since to the point. Waiting at the depot in momentary expectation of the train, an elderly matron entered,

and approaching a good looking young lady, demanded pay for her board. She received a pledge, that it should be forwarded soon. But this was not satisfactory. She then seized the girl's trunk and took it back to the house, leaving the mortified creature in the depot, to contrive for its recovery. This is the independence of spendthrifts.

Another advantage of economy is, it will enable you to be *benevolent*. There is a luxury in doing good. She who knows not the pleasure of benevolence, has unfortunately missed one of the noblest enjoyments of life. While on the other hand, coldly to negative all the applications of real want is painful. Happy are they, who can respond to the various calls of humanity and religion, by contributing of their own hard earnings.

In conclusion, permit me to suggest a few practical hints, that may aid you in the exercise of the virtue I have endeavored to enforce.

1. Be on your guard against the demands of *curiosity*. You will often be summoned to hear, or to see some *strange* thing. Not of the works of the Creator, or of art, or science, perhaps; but of astrology, or legerdemain. Something that is comical, or ridiculous, that will make you *laugh*. This is emphatically an age of *sorcery*. *Conjurors* of both sexes will beset you with handbills to behold, and wonder, and believe that they are the very "light

of the world," and that all who have gone before, or do not fall in with their notions, are *simpletons* or *bigots*. Run not after them.

2. See that an undue desire for amusement does not betray you into needless expenditure. You have frequent opportunities to spend a nine-pence, or a quarter to witness the capers of *Jim Crow*, or *Sam Stick*, under some specious name, or listen to the *vulgar fun* of wandering performers in *coarse music*. It would be paying dear "for the *whistle*" to lose the time they require, to say nothing of the fee. For, they are degrading to all the finer sensibilities of our nature. They never leave us as pure and high minded as before. If we *pay* for them, we are doubly injured, though far less in our purses than our morals.

3. Be *free*. Some are so enslaved to other people, their happiness seems to depend on following them in every thing. They must have what they have, and go where they go. This is a miserable weakness, and occasions a constant expenditure. Guard against it, and spend your money for those things only, which in your settled judgment, are suitable and necessary. This will save both your money and credit.

4. Put your money into the *savings bank*. It is hard to keep it, where there are so many temptations. Should you not spend it, you will probably loan it

beyond your reach. Many a poor girl has impoverished herself by *lending* her earnings on individual security, that is, one man's note, or verbal promise. Thousands of dollars are sunk every year in this way.

To avoid all these liabilities deposit your money in the savings bank. Then you know it is safe, and you can have it any day by presenting your book, and asking for it, with from four to seven per cent. interest. A little laid up monthly in this way, will soon make you independent. Many girls have taken this course, and are well off. Says Mr. Miles, "Of the two thousand depositors in the Lowell Savings Bank, about one half are factory girls; the amount of whose funds, now on interest, is estimated at *one hundred thousand dollars*. It is not an unusual thing for one of these girls to have five hundred dollars on deposit. Two per cent. in interest is paid every six months, which, if not withdrawn in three months, is added to the principal, thus compounding interest twice a year. At the end of every five years all extra income is divided, and the interest on long deposits has generally amounted to seven per cent."

The principle of other saving institutions in New England is essentially the same as that of Lowell. If young ladies would patronize them more, it would be better for them in the day of adversity. But



don't be *miserly*. The course I advocate is midway between the two extremes, of blank *worldliness*, and *extravagance*. Those who will be truly economical, may live well, be liberal, and lay up in store against future emergencies

## CHAPTER VII.

### HEALTH.

**T**HE importance of health is not generally realized, particularly by those who have seldom or never been deprived of it. They seem to feel that they are constituted differently from others, and that the laws of health are not applicable to their case. Hence they expose themselves with impunity, and seldom see their folly till it is too late. Some, who have been less favored, are equally imprudent. Though they have suffered, they presume they will not be called to suffer again, and therefore surrender themselves to unbridled carelessness.

But life, in the best of temporal circumstances, without comfortable health, is scarcely desirable. Indeed, it is a burden, that is borne impatiently, except by the special grace of God. To you, health is particularly important. Most of you are from home, among strangers, in large families. You have no mother or sister near to cheer your sinking spirits, and administer to your wants. Though you would have sympathy, it will not be the warm, glowing

sympathy of a fond parent. Nor would you receive the care commonly found under the parental roof. The writer has seen too many young ladies in this condition, not to be deeply impressed, that it is a great affliction for one in your situation to be deprived of health.

Then there is the expense. It takes but a short time to use a year's wages. You must pay your board, your nurse and her board, your physician, and druggist, besides other bills which necessarily accrue. So that a long sickness will reduce you to want, and, perhaps, make you a pauper, unless you have friends to interpose in your behalf. We have seen some thus reduced. They did well in health, but sickness soon exhausted their resources, and left them penniless.

You may not be able to exercise all the precaution in regard to the *quality* of your food, that might be convenient in other situations, yet there is much room for discretion. In regard to the *quantity*, your prudence has *free* play. If you will enjoy good health, you must guard yourselves in both these particulars. Eat nothing that *injures you*. Nor any thing that is generally hurtful to others, though it has not proved particularly so to you. The fact that your constitution has held out against such outrage, is no evidence that the next indulgence may not prove fatal. You can better endure a little *self-*

*denial*, than a fit of sickness. She who eats forbidden food to gratify appetite, will soon have no appetite to gratify. We attended the funeral of one last summer, who laughed at the precaution of others, and bravely eat to her entire satisfaction ; but disease brought her iron frame to the grave, while it spared the feeble prudent to see another year. It is better to consult *discretion* than the *doctor*, and save your money by *prevention*, than spend it for *cure*.

These remarks apply with their full force to eating seeds, candies, and particularly *unripe* and *injurious* fruits. The operation of the first named luxuries is slower, but not less certain and fatal. Our best medical advisers have universally branded them as deleterious. But they do their work of death so *tastefully*, and so *agreeably* to human pride, giving the skin such a *delicate* and *beautiful* appearance, it is difficult to induce vain and ambitious girls to abandon them, till the seeds of mortality are too deeply sown to be eradicated. I caution you, young ladies, against them, particularly against cloves and other spices. They will be your ruin, if you indulge in their use as many do, and you cannot eat them in any quantity without more or less injury.

The operation of unripe fruits is entirely different. They appear at the most sickly season of the year, and bring down sudden disease and death upon their victims. Eating a sixpence worth of apples or mel-

ons in August or September, has cost many a careless girl her life, and many more their health, and all the money they possessed, or could earn, by many months of untiring labor. How unwise to risk so much for a moment's gratification ! And yet girls eat green apples, and cucumbers, and other green and hurtful things, with entire recklessness. I hope you will let reason, if not religion, control you in these important matters, and not tempt disease to consign you to a premature grave.

There is also much exposure of health among you in connection with *dress*. Perhaps it is unnecessary to speak of the practice of *tight lacing*. The slightest reflection must convince you, that such an interruption of the circulation, and confinement of the lungs, is disastrous. Besides, the changes have so long been rung against it from the most respectable sources, if you are not reformed, I despair of reaching you. I see nothing but you must die by your own temerity, and that before your time. If you have any regard for your best earthly interest, break asunder the ruinous cords of fashion, and give your poor throbbing lungs full scope. The practice is more hurtful to you, than to those who are more in the open air. The air you breathe is not good, and you need to inhale more to oxygenate the blood properly ; but by this devise you inhale less, and thus you

are weak and sickly, when you might be healthy and strong.

“ Nature has so contrived the human *chest*, that there is no superfluous play of the parts composing it. Its movements are just sufficient to give such an expansion to the lungs, and such an extent of oxygenation of the blood, as are adequate to the wants of the individual under different occurrences. In females the chest is shorter than in males ; and to compensate for this, the motion of the ribs is naturally more extensive and more frequent. Whatever limits this motion, is therefore peculiarly injurious to the sex ; especially as they are more disposed to consumption, and other chronic affections of the lungs. Now the ligatures of the fashionable dress are placed precisely on the part where the motion should be greatest ; that is, below the middle of the chest. It is precisely here, that, in case of fracture of the ribs, when we desire to stop the movements of the chest, we apply a tight bandage ;—though rarely do we venture to make it so tight as the ordinary corsets. The effect of such pressure, begun at an early period in life, will be understood from what has been stated in regard to the spine. The bones must yield to it ; their shape becomes permanently altered ; the lower part of the breast contracted ; the space destined by nature for the heart and lungs, diminished ; and what the fatal results of all this on these tender and

vital organs are, every day's experience shows us. The influence on the health, though slow, is certain. It may not at once produce consumption ; but it lays the foundation for ills it would pain you to hear and me to describe. I will only say, by way of specification, that among other diseases of which this is the fruitful germ, I have known of three instances of perpetual headache, at last bringing on insanity, and terminating in death."— *Dr. J. C. Warren.*

The habit of *light* dressing is also a fruitful source of disease. One principal object of dress is to keep us *warm*. This is particularly needful in a northern climate. Physiology, no less than experience, clearly teaches that every part of the body should be well covered. Hence the various contrivances for every part, as the hat, the hose, the gloves, shawl, &c. But how many young ladies neglect this demand of their being? We can scarcely go into the street without meeting some with bare necks, bare arms, and almost bare heads and feet. I have only to look out of my window in the coldest days of winter, even in snow and rain storms, to witness scenes of this kind. When they should, if possible, wear an extra shawl, and bundle up, screening themselves from the wet, with india rubbers and umbrellas, they expose their bare flesh to the piercing winds and beating tempest, as though they were immortal. And what adds to the presumption of such exposure is, they come from

the high temperature of the factory, where they have been perspiring with heat and labor all the day. Many, too, expose themselves in this way in the *evening*, shopping, going to lecture or to meeting, or promenading for exercise ; but especially in attending balls and parties. When all these circumstances are considered, it is a wonder that such careless girls live so long as they do. Certainly they cannot blame their fortune, however melancholy, since they are its principal arbiters.

My young friends, be particular in this regard, and see that you are warmly and uniformly clothed. There is nothing to be gained by the exposures mentioned, but every thing to be lost. Some of them are thought to be indelicate, and they make a bad impression on the beholder. They are all dangerous, and can hardly fail to embitter and shorten life. If bare arms are much more convenient about your work, we do not object ; but cover them before leaving the room. If thick clothing is uncomfortable in the mill, wear that which is lighter ; but see that the neck and arms are thoroughly covered before you go out into the air. The feet will do well with a mere slipper while standing on the warm floor, but they need something more on the cold ground, much more on snow and ice. You should have good thick walking or overshoes, and never go out in winter without them. Make the difference in your clothing when



you go out, there is between the temperature of your room and the open air. This is the only safe course. The fact that you leave your room only for a short time, does not help the case. These sudden changes are exceedingly dangerous. A half hour's excursion in the cold, thinly clad — in the mean time dining in a room far below the temperature you have enjoyed during the morning, is enough to lay the foundation of premature death.

Always have an umbrella by you. You will more than save the expense of one in preserving your clothes, and it will screen you from a fruitful source of disease. Getting wet seldom fails to produce a cold. To lose your dinner is not half as dangerous. Wet feet and wet clothes have sent thousands to eternity before their time. Be well supplied with umbrella and overshoes, and you will go safely where others will sicken and die.

Avoid unnecessary exposure to the evening air. In some localities, this is more injurious than in others. The practice of sitting at the door or window, with little or nothing over the head, is very imprudent. You had far better put on your bonnet and shawl, and take a walk. This in good weather may be a useful exercise. It is always dangerous to set in a *current* of air, however warm the weather, particularly in the evening, after a day of heat and toil. It is scarcely possible to avoid a severe cold.

But don't be afraid of the air. Good air is indispensable ; but we need it rather to breathe, than to *cool* our flesh. The necessity for warm clothing indicates, that air needs modification before it comes in contact with the skin. It don't answer to lay it on too *cold*, or too *thick*. Its motion must be checked, and its temperature softened, by suitable garments. Sometimes the thickest woollens are necessary to prepare it for outward application, when our nasal organs warm it sufficiently for the lungs. But when it is too cold or damp, or your lungs are a little affected, you will do well to inhale it through your muff or shawl.

Don't forget to *ventilate* your *sleeping room* daily, however cold the weather. And, as far as possible, have a constant supply of fresh air in the room where you work. Pure air is our life. The system feels the loss of it much sooner than the loss of proper food. Hence those who sleep in small, tight rooms, with the window and door closed, often feel in the morning too feeble to stir, and wonder at their lassitude. The truth is, they have begun to die for the want of air ; and they will die utterly, unless they change their position, or ventilate their rooms.

We see the same thing in *sick* rooms. The nurse is so fearful the patient will take cold, she shuts all up, and puts blankets at the windows, and an old rug at the bottom of the door, kindles a smart fire

in the stove, and then wonders the patient does not recover. She is sure it is not for the want of tender care. But there is no room for wonder, save in the *ignorance* of the nurse. She has taken away his principal nourishment, that thing without which he could not live, even in the absence of all disease.

Frequent ablutions are of the greatest importance. As in sickness, good nursing is often more useful than medicine, so in health, and under slight affections, frequent washings, combing the hair, cleaning the teeth and nails, contribute as much to health and vigor, as food, and sometimes even more.

“The application of water to the human body,” says Dr. Warren, “is beneficial principally in two ways; first, as a purifier; second, as a *tonic*; 1st, it purifies the body by removing from its surface those excretions which are continually poured out. The skin is an outlet, by which are discharged matters necessary to be thrown out of the system, for if retained they would produce disease. These matters cause an incrustation over the surface of the skin, and this to a certain extent obstructs the little orifices, through which those exhalations take place. Physicians and surgeons are in the habit of observing deplorable instances of filthy concretions on the skin of poor patients, and this kind of neglect, unfortunately, is not wholly confined to the lower classes.

“Besides these exhalations, the surface of the

skin becomes more or less charged with cuticular exfoliations, which ought to be daily removed. The linen taken from the body of a poor person is sometimes seen to shed a shower of flakes of separated cuticle. The regular removal of these substances not only gives a more free outlet to cutaneous exhalation, but the process by which they are removed, also serves to promote the healthy action of the capillary vessels of this organ.

“Further, the want of cleanliness produces a scent from the body, which can be readily recognized, and which does not exist in those, who are in the habit of frequent and thorough ablution.

“2d. The effect of cold water as a tonic is well known. The refreshing influence of water applied to the face, neck, hands, and arms, is a matter of general experience. The operation of cold water, applied to the whole surface of the body, is to produce an agreeable and refreshing sensation. This is followed by a glow more or less considerable, depending partly upon the difference between the temperature of the water, and that of the body, and partly on the state of the body itself, to which the application is made. Immersion of a part, or the whole of the body in cold water causes an increase of vigor. This is particularly obvious in hot weather. When one, who is exhausted with heat and fatigue, plunges into the cold water, or receives the effusion of it over

the whole surface of the body, the languid frame is immediately invigorated, and prepared for new labors."

He also shows, that many diseases, in the incipient stage, may be cured by the use of water, and recommends sponging the body over with it, as a convenient mode of using it. Yet he would prefer the cold shower bath where it is practicable.

Of *exercise*, little need be said. You have considerable of it such as it is, and have not much time to devote to any other. A lively walk of a mile or two, in the morning especially, would do you good. It will be of service at noon, and even at night, but, perhaps, the time may be better spent in exercising your arms and chest in the various ways which come within your reach. But by no means *hurry your meals*. There is no exercise in which Americans are so deficient as the exercise of their *jaws*. I don't mean that they eat less than others, but that they eat in *haste*, and use their jaws less according to the amount they eat. Hence so many complaints about food laying "hard" on the stomach. The truth is, it can lay no otherwise than "*hard*;" it is not masticated, nor properly saturated with saliva. So it must lay "*hard*" till it be properly moistened, and then it will digest. Had it been chewed, it would have made no trouble, unless there was too much of it.

A little food well chewed, will give you no disqui-

etude generally, and more nourishment, than all you can hurry down in half an hour. You are particularly liable to fall into the habit to which I object. The time allowed for eating is hardly sufficient, but if it be improved in that, and nothing else, it will answer very well. See, then; that you are at the table in season, and be not ashamed to remain there ten minutes after others have retired, if necessary. At all events don't crowd your stomachs with unchewed food. You had better put it in your pockets, and eat it at leisure, or give it to the dogs. It is better to be hungry, than to overwork your digestive organs, and break them down. Dyspepsia, if nothing worse, will be the result in spite of tears, however sincere.

And it may be proper here to caution you against drinking too freely in connection with your meals.

“Taking of quantities of liquid at the same time with solid food, does not promote the digestive process, but interferes with, and suspends it. Hence the swallowing of large quantities of fluid of any description, such as wine, tea, coffee, or even water, is not consistent with a healthy and speedy digestion. The practice of drinking at our meals is so universal a custom as to make it appear like a second nature, but it is in fact contrary to nature. Animals do not drink at the time they eat, but some hours after, and they generally take very small quantities of liquid,

compared with that which is used by man. The savage in his native wilds takes his solid food, when he can obtain it, to satiety, reposes afterwards, and then resuming his chase through the forest, stops at the rivulet to allay his thirst.

“The disadvantage of taking a large quantity of liquid must be obvious to all those who consider, that the digesting fluid is diluted and weakened, in proportion to the quantity of drink.” — *Dr. Warren.*

We have no need to remind you of the unfitness of alcoholic drinks for the table, as you are not much in danger from that quarter. Coffee and tea are believed to be very injurious, and no doubt are to many persons. If, after drinking coffee, you have dulness, and slight pain about the head, trembling at the stomach, shortness of breath, and difficulty in taking a long breath, you may be sure it is your coffee, and you ought to let it utterly alone. Many have struggled for breath months and even years, and awfully feared they were going into a decline, for no other reason than that they drank coffee. Persons whose liver is affected cannot drink it without painful results. If your food does not digest, or you have any unpleasant feeling about the head or stomach, I recommend you to leave off your tea and coffee a week or two, and see if they are not the cause of it.

People sometimes find themselves too nervous to sleep. Their eyes seem to be wide open when

nature requires they should be shut. If this is your case, before you go to the doctor about it, dispense with your tea particularly, and see what will be the effect. I shall be disappointed if you don't sleep soundly. Where people are bilious, and especially where they are inclined to dyspepsia, and other liver affections, tea, coffee, and tobacco, are their *deadly enemies*. They all contribute to make them nervous, to impair digestion, to prevent and disturb sleep, to create depression of spirits, and bring on other maladies too numerous to mention.

But I must not be too definite. I speak from observation and experience.

Girls in your situation need some decision of character to do justice to themselves in regard to *sleep*. You need, perhaps, about seven hours of sleep in every twenty-four. It is useless to remind you, that God made the *night* for this purpose, as there is little danger of your sleeping in the day time. Nor is it necessary to exhort you to early rising. The principal advice appropriate to your case is, to retire *early*, and go immediately to sleep. Where there are many together, as in factory villages, they are apt to keep each other up late, and awake long after they have retired, by unnecessary talk. The old maxim

“Early to bed and early to rise  
Makes a man healthy, wealthy and wise,”

is full of sound sense.



Sleep is a curious thing. "While I am asleep," says Sancho Panza, "I have neither fear nor hope, neither trouble, nor glory; and blessings on him who invented sleep, the mantle that covers all human thoughts, the food and appeaser of hunger; the drink that quenches thirst, the fire that warms cold; the cold that moderates heat; and lastly, the general coin, which purchases all things; the balance and weight, that makes the shepherd equal to the king, and the simple to the wise."

"Come sleep, O sleep, the certain knot of peace,  
The baiting place of wit, the balm of woe;  
The poor man's wealth, the prisoner's release,  
The indifferent judge between the high and low."

There is no doubt that some have brought themselves down to the grave by neglect of this precaution. They are either out at balls, and parties, or other gatherings to a late hour, or they are in a *glee* at home, or interested in reading or work, and, therefore, trench upon that time which the Creator appropriated to sleep. To prevent this, it has been my uniform practice, to close my meetings in factory villages, by nine o'clock. This gives opportunity for all to be asleep at ten, which will allow them their seven hours of repose. If girls would only regard this duty, and avoid every thing that tends to disturb their sleep, and keep their room well ventilated, they would have health and strength, where they now

have weakness ; and hold out in business and life, as they do not, and cannot with their present habits.

There is no law of health so generally neglected in factory villages as this. All are so busy during the day, they want the evening for recreation of some sort, or for attending to their wardrobe, or mental improvement, and can hardly spare the time for sleep. Hence five or six hours is all the sleep many get, and sometimes they have even less than five, and it is not enough. Nature remonstrates for a time, and the poor sufferer runs down, a martyr to carelessness.

I have dwelt thus lengthily upon these various preventions, from the settled conviction, that "an ounce of *prevention* is better than a pound of *cure*." Follow these suggestions, and such others as naturally occur to you, and you will have little occasion for *remedies*. Prudent care, light eating, cold water, with early and ample sleep, will prove sufficient for most of the illnesses to which you will be subject. They are not only preventives, but the safest and cheapest *remedies* you can employ, without which, all others, however useful, can never effect a cure.

The practice of constant dosing we consider injurious. It *deranges* the tone of the stomach, and renders it incapable of performing the functions for which it was made. In many cases, we have no doubt, it aggravates the difficulty it is designed to relieve, and thus leads the patient to some new ex-

periment, till his poor system is fretted, and worn out with misguided kindness, and has occasion to pray, "*save me from my friends.*" We are acquainted with some who are always tinkering their physical machinery in this way, and, as might be expected, they are always sick. They have trained their systems to be as fretful and uneasy as humored children. The stomach calls for its *dram*, the head for its baptism of *cologne*, the ear for its saturated *cotton*, and so on to the end of the chapter, with as much urgency as a spoilt child cries for sugar. And unless they change their course, the epitaph of one, long since dead, will not do injustice to their memory :

"I was well, wished to be better,  
Took physic and died."

But while we speak thus peremptorily against a bad habit, we would recommend that you avoid the other extreme also. We have recently buried a young lady who owes her death, we think, to a foolish obstinacy in this respect. She would take no medicine till a violent fever had settled upon her, and then followed her own *taste* rather than the prescriptions of her medical advisers. One after another abandoned her, therefore, till death consummated its work, and she went to the grave, the victim of her own temerity.

Medicine is a great blessing, and should be used when necessary. A little taken at the right time

with care, would have prevented thousands of fevers, consumptions and other maladies, which have ultimately in death. The most common diseases generally give us fair warning of their approach, and like the whistle or bell of the locomotive, admonish us to clear the track. Cold chills, pain in the head, rapid pulse, loss of appetite, &c., *herald a fever* near, with alarming certainty. If you take the warning, and screen yourself by a thorough sweat, and an emetic, or cathartic, or both, as the case may require, you will probably escape a long fit of sickness.

The same is true in regard to consumptions — they are seen *afar off*, and may be arrested, or, at least, greatly retarded. Medicine may not do as much in such cases as in others, (*care, exercise, food, &c.*, being often of chief importance,) yet, even here, it may be of great service if administered prudently. But here is the difficulty. Where every body pretends to know so much, and doctors disagree so widely, who can determine what to do? But especially, how can you, who are comparatively strangers, know what physicians to call? — who to trust?

My advice on this subject would be first, to consult some good, old, motherly nurse, who keeps her catnip, and other "*trade*" by her. There are many excellent women of this description in every community, who feel a little gratification in being consulted,

and will give you the result of their study and experience at once, without fee or reward. This suggestion is not so important now, as it would have been twenty years ago ; since it has become more of an object with physicians to throw off disease, than it was then, and their prescriptions have a stronger tendency to this result. Still it is far better than to consult an *unprincipled* physician, who would not hesitate to misguide you, if he could get a job by the means. And then, in most of these cases, taken in season, the prescription of such a woman would be sufficient to meet the difficulty.

Should no such aid be accessible, I recommend that you consult a physician. But take care that he be one to whom the community accord unimpeachable *moral integrity*. “An *honest* man is the noblest work of God.” A physician who is not trustworthy, an unprincipled man, is a dangerous character, particularly to *you* who are most confiding and least able to detect a fraud. He may dally along and keep you sick for months, if he finds it for his interest, without your suspecting him.

Consult one who *attends to his business*. Some are too popular and rich to care. Their fortune is made, and they have little concern as to whether they kill or cure. Others are so occupied with business, they have little time to think of patients, or to visit them. *Less* wisdom, with *more attention*, is to

be preferred. No matter what a man *could* do, should he set out, you need one who attends to his business *only*, and makes the best of what he knows, and learns all he can. One who has every thing to gain, or lose, is apt to think most, study hardest, and be most attentive and successful.

Avoid medical *bigots*. Some men will stick to their books and associations, in spite of observation and common sense. If the books say *pills*, pills it is. And no matter what happens along, if the books are *silent*, it is quackery, and no mistake, *cure* however it may. The man who *knows* the books, but has never taken leave of *common sense* and *common reason*, and prescribes as the case seems to require, within the bounds of safety, books or no books, regular or irregular, is full as likely to be near the truth, especially if he is a good, humane, benevolent man.

## CHAPTER VIII.

### MENTAL CULTIVATION.

**T**O address you on this subject may appear quite irrelevant, yet nothing can be more appropriate. The idea that one must leave all, and attend school, or be ignorant and undisciplined, is erroneous. Knowledge is not thus restricted. Though your situation is less favorable to the attainment than that of many, your time and strength being principally devoted to business, still you have various opportunities, which, if rightly improved, will secure you a good education. To these your attention is invited.

Dr. Watts specifies five means of acquiring knowledge, and improving the mind. These are "*observation, reading, lectures, conversation, and meditation.*" By *observation*, he means the notice we take of occurrences, whether sensible or intellectual; whether relating to persons or things, — to ourselves or others. By this we know that the fire will burn, that the sun gives light, that we are sometimes happy, that we must die, &c. Taken in connection with

conversation and reflection, it is a prolific source of intelligence. Hence Dr. Dwight used often to say to one of his students, "Keep your eyes open." He would not have him a mere bookworm, but a student of men and things. This, by the way, is what too many are not. They have eyes, but see not, much less *study* what is passing.

Now, my young friends, this source of knowledge is as accessible to you as to others. There is a variety taking place around and within you, from which you may derive useful instruction. On the closeness of your observation will depend your success in whatever you undertake. *Notice* what another does, and you may do the same, — *observe* what he says, and you may *know* all he communicates. This is the way to learn every thing. There is "nothing new under the sun;" we receive all our knowledge second hand, and we may as well receive it orally as from books.

But many are so exceedingly careless about important matters, there is little hope for them. They can give the form of a lady's bonnet that pleased them, the hue of a rose that adorned it, the number and width of her flounces, and numerous other trifles, but here their knowledge ends. They cannot make a bed, or bake a cake, or set a table, or wash the dishes. Not because they have had no opportunity to learn, but because they have never *tried* to learn.



Miss G. — had little opportunity to study, but by keen observation learned much. In the factory she was soon mistress of the business, because she critically watched the movements of the best and most expeditious, and imitated them. She was chaste and tidy in her appearance, because she followed the best models. Her general deportment was lady-like and her disposition amiable, because she marked the excellences of the best, to *imitate*, and the errors of others to *avoid* them. Her language was good, and her knowledge of domestic duties considerable, because she suffered not a day to pass without correcting and improving herself by those she knew to be her superiors.

In every community there are ladies who are generally regarded as specimens of excellence, in some particulars, if not in all. If they use language you do not understand, or doubt the correctness of, remember it, and look in your dictionary. That will settle the question. Do the same in regard to words you hear used as you think they ought not to be by any one. This will rectify your own errors, and save you from adopting those of others. If there is still doubt on your mind in relation to any point, lay the subject before some intelligent friend the first opportunity that offers.

The same course should be observed in respect to cookery, house-keeping, needle-work, and every other

branch of woman's business. Those who *know*, are usually so pleased to have their knowledge conceded, they will answer all questions cheerfully. This process will occupy but little time that could be turned to better account. The odds and ends, the comings and goings of each day, will be more than sufficient to do it pretty thoroughly.

Your opportunity for *reading* may not be as good. This is to be lamented. Yet, if you economize your time, you will be able to read considerable. One seventh part of every week is holy time, and will afford you several hours to peruse the inspired records, and the best thoughts of the purest writers. You may also snatch a few hours for this purpose from other portions of the week. A few pages carefully read each day, and thoroughly analyzed by meditation, will afford you more real knowledge, than volumes hurried through without being digested. As the body is injured by food it does not digest, so the mind is clogged and confused by many books it does not comprehend.

In regard to *lectures*, another source of knowledge, the opportunity most of you enjoy is far better than falls to the lot of many young ladies, who are more at leisure. In many of our larger factory villages there is annually a course of lyceum lectures. From these you may derive much instruction, at a small expense. It would be well if hundreds who spend

their time and money in demoralizing amusements, would avail themselves of them. There are numerous lectures, also, on sacred geography, and history, accompanied by pictorial illustrations, which you may attend with much profit.

It may be proper in this connection to recommend, that you attend good *evening schools*, which invite your patronage. These are to be found in almost every village. Here you have an opportunity to learn all the common branches of English education, and in some instances the languages. Says Mr. Miles, of Lowell girls, "Quite a large number attend evening schools in winter; and it has been ascertained that on one corporation alone, there were two hundred and ninety girls who employed a part of the evenings of one winter in this manner." Many here are availing themselves of this means of improvement with decided success. They attend writing, grammar, and singing schools, and many will become better educated than they could have been at home. We commend these privileges to all whose health and circumstances will admit of their improving them.

The *preaching* of the gospel on the Sabbath is a source of instruction, which properly comes under this head. How much useful knowledge may be derived from it! Setting religion entirely aside, it would be best to hear the gospel every Sabbath, for

the general information it affords. *Good* preaching involves good language, with numerous historical and other facts, brought in by way of argument, or illustration, that will be found useful in different departments of life. The reason many get no more instruction, is, they do not *attend* to it, and, therefore, neither understand nor remember what they hear. Any kind of instruction will be insipid and useless, if treated in this manner.

The instructions of *Sabbath schools* are not to be overlooked. It is a fact that many have obtained a good education by them alone. They began with the English alphabet, and prosecuted their studies with so much success as to become respectable scholars, good theologians, and good speakers. Young ladies who neglect these nurseries of wisdom and morals, know not how much they lose. They will probably mourn their neglect when it is too late. Whatever be your religious views, I would urge you to attend some Sabbath school. This will lead you to the counsels of God, give you access to good books, and at least keep you from other places and employments, which might prove your ruin.

*Conversation* is another source of improvement. If care be taken in the selection of associates and topics, it can hardly fail to bring out some new and interesting fact, or thought, which will be a real accession to your stock of knowledge. It is desira-

ble to converse with those, whose advantages have been superior to your own. But if it be impracticable, you should converse with equals and even with those who are inferior. The mental faculties are frequently more active when in communication with the latter, and therefore improve faster in teaching, than in being taught. There is something inspiring in the idea of knowing more than our associates, and it often stimulates to vigorous endeavors to maintain the distinction and make it more striking.

You are surrounded by persons of various degrees of conversational power, and general intelligence. Make their knowledge your own, and communicate what you know to them. Let there be a free interchange on all suitable subjects, and strive to nerve each other to the pursuit of higher attainments.

But you will need to guard against the intrusion of *unworthy* topics. Poor human nature is prone to digress. Thus, that which is well begun often degenerates into vulgar trifling, if not slanderous gossip, and proves deleterious to the sensibilities and the heart. See that you avoid this. It not only wastes precious time, but it corrupts the taste, mars a good conscience, and lays the foundation of many social evils. If you cannot keep your associates to useful subjects, and some you cannot, leave them, and seek better ones. Absolute hermitage is preferable to such company, and profound silence better than the

misdirected, senseless gabble of thoughtless trifling, and vulgarity.

As to subjects, you need not be at a loss. Suppose you exchange thoughts on the sermon or lecture last heard. This will task the memory to call it up, by which it will be strengthened; impress the subject on the mind, and perhaps bring out an original thought of great interest and profit. The merits of what you have read may afford an interesting topic or some question of duty, usefulness, health, or economy. There is no end to the subjects which will repay the most critical discussion.

*Rhinaldo* was a factory boy. He had enjoyed few literary advantages beyond those which are found in a country school, and these he had improved indifferently. Having his eyes opened to view himself, and the world around in a religious aspect, he deeply felt the importance of knowledge. But what could he do? He was bound to the shuttle by previous contract, and must be at his post early and late. Besides, he had no books, not even a Bible or Testament, and possessed but small pecuniary means to procure them. He soon, however, contrived to purchase a Testament, Walker's dictionary, and a dictionary of the Bible, with some few other elemental books, which he kept near him, and consulted more or less every day. To these he added by borrowing, and when they failed to answer his inquiries, he

either resorted to a friend's library on Sabbath morning, or sought some opportunity to consult with an intelligent neighbor, who took an interest in his welfare. Many a dark night has he wandered away to that neighbor's dwelling, to ask the solution of a list of knotty questions, that had been accumulating in his mind for a week or two past; and seldom did he return without being wiser than when he went. A few pages early in the morning, a few at noon, and more at night, with an occasional chapter in the intervening time, and many on the Sabbath, soon made him master of several large volumes. By conversation, he drew out, and took possession of the best thoughts of the minister, and the esquire, whom he watched vigilantly. When he heard a word that was too hard for him, he consulted his dictionaries. When he heard doctrines he doubted, he asked for proof. When he saw a practice of questionable character, he called for explanation; and so, in regard to the various phenomena of experience within the purview of his notice.

But while Rhinaldo was pursuing this course, and laying the foundation of usefulness, there were others around him in better circumstances, who spent their precious moments in trifling and folly. They took no pains to learn, and grew up to realize the mortification of adult childhood, and to the irremediable disgrace of crimes, conceived during that leisure they

should have devoted to improvement. Between these results it is optional for you to choose.

*Meditation* is another source of knowledge. However inferior your opportunities in other respects, in this they excel. Deep and continuous meditation is not dependent on leisure. Indeed, leisure, as it is generally managed, is adverse to it. Nor is it consistent with all kinds of business. In those avocations which require the exercise of the reasoning faculties, it is difficult to think of other subjects during business hours. The merchant in negotiating risks, and calculating profit and loss; the mechanic in planning his work, and arranging to keep his men most usefully employed; the accountant in running up long columns, cannot at the same time revolve questions of philosophy or morals. They may employ the intervals of business in this way, if they can command their thoughts, which, by the bye, is not always possible. If their business does not sometimes completely absorb them, and obtrude itself into their dreams, and even into their devotional endeavors, it is well.

But it is not so with your business. Once learned, it requires very little study. It is performed more by *habit*, so that the mind may be occupied with something else at the same moment the hands are joining a thread, or filling a shuttle.

Another circumstance favorable to close meditation,



is the *clatter of machinery*. This may seem odd to mere visitors, since their experience has conducted them to quite another opinion. "O dear!" they exclaim, "the noise distracts me! I could not live in such a place! I should be crazy." So it would seem at first. But we are creatures of habit. After becoming a little accustomed to it, the noise ceases to be noticed. And yet, it is so great and steady, as almost to close up the organ of hearing. If there is improper conversation going on in the room, you do not hear it, unless directly addressed to yourself. This *embargo* also limits the temptations of the eyes. The eyes are mostly employed in looking after something presented to the attention through the ear. But this being closed, the eyes see little except the whirl of machinery, and this attracts no attention. Thus the mind is left comparatively untempted, and unembarrassed, to profound meditation. The writer has never been in a position, either as farmer, mechanic, student, or pastor, so favorable to uninterrupted thought. And he has often longed for the retirement of the factory, where he might bury himself in meditation, which the *sights* and sounds of other places render difficult, if not impossible. He used to regard it a sacred retreat from the fascinations of the world, and preferred it to any other place on earth.

But favorable as your business is in this respect,

it will avail you nothing unless it be rightly improved. Many people spend their waking hours in a sort of *reverie*, which seems real at the time, but is baseless as a vision. They seem to pass from scene to scene, and from state to state, with the velocity of *spirits*. One minute they are on tiptoe, making a fortune, the next, losing it by some base villain, who ought to be hung. Now, they are getting married and settling in splendor, and now they are in a quarrel, in which they have great advantage, and so on, according to their several tastes, pretty much after the fancy of the celebrated Don Quixote. But though entirely absorbed, they make no improvement. Such day-dreams, like novels, only vitiate the *taste*, and dissatisfy people with the stern realities of life.

This habit often gets more *credit* than it deserves. Its subjects for a time enjoy the reputation of *deep thinkers*. They are so often caught talking to themselves, or "whispering *aloud*," smiling, laughing, or otherwise gesticulating to themselves, and evincing extreme application; they are supposed to be immensely *wise*, when in truth they are the victims of an unbridled imagination, and in regard to all useful knowledge, mere *simpletons*. They are not badly represented by the valorous knight, whose daring conflict with "*windmills* and *wine skins*," has given him immortality.

Such kind of *fancies* must be avoided, if you will turn your meditations to any good account. The moment you detect them, fix your thoughts on something *real*. Drive them off as enemies and intruders, and never regard yourselves as quite sane till you are rid of them. In effecting this object you may do well to select a topic for consideration whenever you enter the mill, and confine yourself to it. For example, devote Monday to what you read and heard on the Sabbath, making such observations and reflections on the several parts as you may be able. This will give you a better idea of it, and so imprint it on your minds, as to make it a permanent accession to your intellectual stores. Much that is read and heard, is utterly lost for the want of being pondered afterward, and stored up in the memory. It will be well to pursue the same policy with your other reading, and what you hear in lectures, and private intercourse. Let this course be determined on, and the mind will naturally attend to every thing read or heard with unwonted application, and retain it with tenacity. This is the *digestive* process our mental food must undergo, to become a part of ourselves, and invigorate us for the high responsibilities of life.

The advantages derivable from this habit are many. You will get a more vivid impression of what has passed before the eye of the mind, and be able to judge more correctly of its truth and importance.

What the speaker or writer has but *faintly* sketched, you can fill out, and deeply engrave, and make available for all future occasions. It will not only fasten what you do *know*, but indicate much that you do *not* know. And this is necessary to improvement. One who does not see her ignorance, cannot be very ambitious of knowledge. She will not read, for she has no *necessity*,—listen to no lectures, or sermons, for she sees no *use* in it, and she can ask no profitable questions, for she knows not what to ask. Besides, it will break the monotony of factory life, and give a *freshness* to every day.

But the *moral bearings* of this course, commend it to your special approval. The human mind must be active. If it is not disciplined to consider *useful* subjects, it will revolve those that are visionary, vulgar, or degrading. Thoughts produce actions. No one ever became a murderer, or a thief, or licentious, in *act*, without first having become so in *thought*. Crimes are often committed a hundred times in *desire* and purpose, before they pass to actual accomplishment. The plan suggested is calculated to control your thoughts, and thus prevent their producing results you could not fail to regret,—an object of the highest importance.

Its moral influence reaches farther. No one can accustom herself to this arrangement without being *prompted to duty*. The greatest difficulty in reform-

ing the world, is in getting people to *think*. They rather incline to *joke* and *laugh*. Many regard a sober thought as a tax, and a burden, and to their empty heads no doubt it is so. Here lies the difficulty in improving their character. Let them come to the habit of sober, deliberate *reflection*, and there will be a hope for them. The best guarantee for the success of a good sermon is, that it is sincerely heard, carefully remembered, and studied.

In a word, young ladies, accustom yourselves to *close, systematic thought*. Get all you can by observation, reading, and hearing. These accumulations are the material you are to work up. Like cotton in the bale, they are to be sorted, picked to pieces, straightened, spun, and wove, into fabrics of various texture, to meet the demands of the moral and social market,—some for *permanent use*, and others for *ornament*. This can only be done by *meditation*. Ordinary minds, thus set in motion, will produce something. If it is not as fine as the productions of others, it may be more useful, and though *slow* in its issue, if *steady*, it may be more *abundant*.

## CHAPTER IX.

### MANNERS.

**G**OOD MANNERS have been defined to be “the art of making those *easy*, with whom we converse.” The same author says, therefore, “whoever makes the fewest persons *uneasy*, is the best bred in company.”

This, perhaps, is as correct a definition of the phrase as can be given in the same number of words, but no manners can be properly called *good*, however pleasing, which are not *morally right*, and sincere. Such is the perversity of some society, that a vulgar wit may relax its rigidity and place it in a condition of the utmost ease and pleasure, by outraging morality, and even decency. So may a heartless young woman, accustomed to the ways of polished company, put on the airs of a lady, and make herself very agreeable for the time ; but we could not recommend the manners of either. Good manners not only require that the *ceremony* be right, but that the intention of it be kind, and benevolent, — in a word, that it spring from a *right heart*.

Indeed, without such a disposition, the *ceremony* is often very difficult, if not quite *im-practicable*. It involves sacrifices of ease and convenience, and the exercise of restraint upon one's habits, appetites, and passions, which an evil heart will not make. It will sooner submit to bear the reputation of clownishness, or abandon the pleasure of respectable society. To instruct such, is to "cast pearls before swine." We see little hope for them, but in the gospel, which makes old things to pass away and "all things become new." When they can be induced to accept this, and realize its regenerating influence, there will be a foundation laid upon which the tutor may erect a superstructure of agreeable manners.

This suggests the idea, that as good manners do not consist in fashionable ceremony, so neither do they consist in a kind heart or disposition. One may have a polite heart, but for want of information, appear quite awkward and unmannerly. It is necessary that the two—*right feeling*, and *right instruction*, be united. The Greeks, therefore, were not entirely wrong, when they furnished their children with teachers of manners, nor is it out of place here to specify some rules to be observed in the cultivation of this accomplishment. For the *best*, without knowledge, will lack the *form*, and the *meanest*, with it, may follow the *form*, though they have not the *spirit*, which is better than to neglect both.

But allow me to remind you, that the most amiable disposition, accompanied by the nicest taste, and most perfect knowledge, will avail you little unless you acquire the habit of entire *self-command*. Many young ladies allow themselves in such excessive modesty, or bashfulness, that in spite of their goodness and intelligence, they appear constrained and formal, and beget uneasiness in all around them. They neither look nor act like themselves. There is a sort of scowl, or some indefinable oddity about their features, their gait across the room is hurried and singular, their conversation unnatural, and if we don't misjudge, they feel as uncomfortable as they appear; and there is no help for them, but in the acquisition of that *self-possession*, which gives them such an air of gracefulness among their intimate friends.

And nothing will more facilitate the attainment of this than to study the *rules* of politeness, and cultivate the spirit of *independence*. After attributing all we ought to constitutional weakness, we must believe this feeling arises chiefly from the suspicion of personal ignorance, or inferiority; or a distressing dread of being laughed at. Let a young lady examine the rules of polite intercourse, consult her own taste, and that of her most amiable friends, and think for herself; and, especially, let her determine to act independently of the sneers of others, and she will conduct



with ease, and grace, because she is conscious of knowing what is proper, and is reckless as to the result of doing right.

Be careful, however, that this self-command of yours does not assume the air of arrogance. This is hardly as sufferable in a young lady as a cringing servility. We pity the one, but despise the other. A proper estimate of yourself and of your standing, will be likely to give you a happy bearing in this respect.

Avoid all *affectation*. An attempt to pass for more than you really are, will not only make you offensive, but unpopular. We never love to see people strutting in a borrowed dress. Whatever your manners are, let them be your own. They will appear better than any thing you can affect.

Let them also be *simple* and *modest*. There is an ostentatious display sometimes seen in company, that is ridiculous. It is probably designed to secure attention, and it does so ; but it is the attention of *disgust* rather than of admiration, and repels more than it attracts.

An *overbearing* manner is found especially among those who claim to be your superiors. I need not ask how it *affects* you. But it is less offensive in that quarter than among yourselves. The less ground there is for the distinction assumed, the more contemptible the assumption. See that you give no

occasion to the poorest and most ignorant to consider you haughty and overbearing. If you are indeed their superiors, come down to their capacity, and by kindness and familiarity make them feel at home in your presence. Take the more pains, as you see their embarrassment, and do not leave them till they are easy and happy.

There was never a social gathering, probably, in which some of the guests did not at first feel a little awkward. Ordinarily, it is the case with many. But how soon would all this be removed if the leading spirits of the occasion, instead of selfishly seeking their own gratification with equals and favorites, would condescend to notice the more timid and retiring. My own opinion is, that true politeness requires that they should do so. It is not enough for them to give attention when addressed, and make the appropriate response; but they must take a leading part, and keep every individual in the best possible mood.

If each person in every circle would consult the pleasure of those he regards below him, instead of reaching after the attentions of others, it would add greatly to our manners, and not less to the general enjoyment of social intercourse. But this requires more benevolence than is common among either sex.

“All unmeaning and unnecessary movements are contrary to the rules of grace and good breeding.

When not intentionally in motion, your body and limbs should be in perfect rest. Addison says, that the use of dancing lessons is to teach a lady how to sit still gracefully. Your whole deportment should give the idea that your person, your voice, and your mind, are entirely under your control."—*Y. L. Friend.*

*Inattention* to what is being said to you is very impolite. And yet, this is often manifested in various ways. Sometimes by what appears to be absent-mindedness, then, by glancing at a paper, letter, or book, looking at some one else, or smiling at what they are saying or doing, wriggling about, yawning, appearing drowsy, &c. But no matter how, or in what way it is done, not to listen to what one has to say, when we have consented to hear, is a breach of good manners.

Says Lord Chesterfield, "I would rather be in company with a dead man, than with an absent one, for if the dead man affords me no pleasure, at least he shows me no *contempt*; whereas the absent man very plainly, though silently, tells me that he does not think me worth his attention."

"She is a lady, who, to inbred modesty and refinement, adds a scrupulous attention to the rights and feelings of others. Let her worldly possessions be great or small, let her occupations be what they may, such an one is a lady. Whilst the person who is

bold, coarse, vociferous, and inattentive to the rights and feelings of others, is a vulgar woman, let her possessions be ever so great, and her way of living ever so genteel. Thus we may see a lady sewing for her livelihood, [or toiling under the hum of the factory,] and a vulgar woman presiding over a most expensive establishment." — *Young Ladies' Friend*.

Hence, it is not lady-like to be *troublesome* to others. Those visitors who keep their friends up late, or detain them in the morning by late sleeping, or in any way interrupt their family order, give poor evidence of good breeding, though they be fresh from the city. A real lady will never do this, but on the contrary, will make as little trouble as possible, by attending to her own wants, as far as is consistent with her situation. The same disposition will govern her deportment toward servants of every grade. It will not be a matter of indifference to her, whether the stage-driver has to wait in the rain, or whether the shop-boy be compelled to go half a mile to carry some trifle she could have taken along herself. She will do to all, as she would be done by, and if at any time she becomes in the least troublesome, she will ask pardon, and let it be seen that her intention was *kind*.

To make *sport* of one of the company, particularly, of any natural deformity, or to laugh at her

misfortunes, mistakes, or even blunders, is a striking mark of ill manners. All these things are painful enough at best, and claim sympathy rather than derision. The occurrence of a contingency calculated to excite the risibles of the company, should be concealed, and the mortification of it mitigated as far as possible. But to laugh over it, or follow it with a joke, is utterly unpardonable. Yet it is often done. Should you ever become the subject of such an outburst, show yourself a lady, and take no *offence*, for anger is not only impolite but it is *sin*.

Mrs. Hannah Moore, whose writings have done honor to her country and her sex, was a fine specimen of a lady. Dr. Sprague, in describing the venerable old woman, says,

“In her manners she united the dignity and refinement of the court, with the most exquisite urbanity and gentleness, which the female character in its loveliest forms ever exhibited. She impressed me continually with a sense of the high intellectual and moral qualities by which she was distinguished, but still left me as unconstrained, as if I had been conversing with my beloved child. There was an air of graceful and unaffected ease, an instinctive regard to the most delicate proprieties of social intercourse, a readiness to communicate, and yet a desire to listen, the dignity of conscious merit, united with the humility of the devoted Christian; in short, there was

such an assemblage of intellectual and moral excellences beaming forth in every expression, and look, and attitude, that I could scarcely conceive of a more perfect exhibition of human character."

These principles, young ladies, are of *universal* application. They are not like the miserable systems of fashion, ever varying, and applicable only to a single rank, and particular times and seasons in that rank; they are suited to all grades and conditions, and thus evince their divine origin. Love and kindness, developing themselves in noble and generous deeds, and in all the courtesies and sympathies of affectionate regard, are charming and appropriate in every place. They shine in the family circle, amid the turmoil of business, in the hurry and bustle of the street, on the public thoroughfares, in the haunts of poverty, in the house of God. And deep as human depravity has become, it is not blind and stupid enough yet, to be insensible to the superior loveliness of her, who combines and illustrates them in the beautiful forms of genuine politeness.

But before I dismiss the subject, allow me to call your attention to the manners to be observed in *public assemblies*. I do this not because I have any other principles to present, but because there is no situation where polite deportment is more desirable, or more generally neglected. Girls, who in other

places, appear amiable, and particularly observant of the rights and convenience of others, are often found here to be quite indecent. They do themselves great injustice, and inflict wounds upon others they can never heal.

The habit of going at a *late* hour, and thus diverting the attention of the audience, is a very bad one. You should never enter a public assembly after the services have commenced, if it be possible to get in before. If it is not, go in unobserved, if you can, and take the most uncomfortable seat, rather than to have any stir made to provide you better accommodations. It is provoking to a speaker, just as he has commenced, to have the attention of his audience distracted by young ladies coming in, and hunting for convenient seats. Never be guilty of such impoliteness. Sooner stand within the door during the whole service.

For the same reasons, never leave an assembly till the service is closed, unless it is indispensable, and then with the least possible ado. If it is your intention to retire before the close, take a seat by the door, that you may do so unobserved. If young women knew how they appeared to the other sex, in frequently violating these plain rules of propriety, they would never be guilty of doing it again. Unless there is some obvious apology for them, their conduct, particularly in *leaving* an assembly prema-

turely, is construed to their great disadvantage, and especially if accompanied by the other sex.

*Whispering*, or *laughing* during the service, whatever its nature, or, indeed, doing any other thing, that is calculated to disturb the speaker, or interrupt the attention of a single hearer, is highly reprehensible. You should presume that others go to hear, if you do not, and not interfere with their wishes. How very annoying it is to hear whispering around you, during a lecture! Yet many girls, whose opportunities have been much better than yours, and claim to be the very *elite* of the community, seem to have no other object in view, than to show themselves, and carry on this kind of unmannerly correspondence. O, how perverse their notions of politeness! Or, possibly, they think, now, that they are with the vulgar mass, politeness is not important, — they can do as they please. It is not incredible that they do this to manifest their contempt of the multitude. But whatever their object, they show themselves ill-bred and impudent “things,” without affection for others, or respect for themselves.

We sometimes see painful cases of impoliteness in regard to *seats*. For example, where persons take possession of more seats than they need, for the accommodation of tardy friends, or, that they may not be crowded, and thus force others to stand or occupy seats of less convenience. True politeness will ac-



commodate the most people, in the best way, even in a public hall, in the stage coach, or cars. It is a narrow selfishness that monopolizes and controls seats that courtesy would give to others.

As to young ladies looking for seats after they are all occupied, with the view of taxing the politeness of the gentlemen, it may not be thought modest for me to give an opinion. But I will not conceal from you the judgment of one who is entitled to the greatest respect—the worthy authoress I have so frequently quoted. She says,

“A young girl often grows up, without ever being told, that presenting herself at the end of a crowded bench, and looking for a seat, till some gentleman feels obliged to give her his, is very ill-bred. \* \* \*. You will never suffer, much less oblige, a gentleman to relinquish to you the good seat he has fairly earned, by going very early, and sitting long in patience.”

These marks of impoliteness appear worse in a *religious* assembly, than any where else, as they there become irreverent and profane. It would seem, that none but a reckless and unprincipled character, would indulge in *whispering* and *laughing* in such a place, and particularly with young men. If the reader has ever fallen into this sin, in any degree, I admonish her, as she desires respectability, and expects to answer it at her own conscience, and the bar

of God, never to do it again. It is an indication of indelicacy and irreligion, that cannot be dissociated from great criminality. I believe the general impression is, that those who disgrace themselves in this manner, are not too good to commit almost any vice to which they may be enticed. My *emphatic* advice to all young ladies is, therefore, to keep the farthest from this sin possible, and avoid all who practice it, as you would a pestilence.

The fact that you are not at your own meeting, is no excuse. Indeed it aggravates the *meanness* of the thing, if not its criminality. People may do at *home*, what they have no right to do *abroad*. To requite the urbanity of another denomination, which has invited you to a free seat, with insults of this kind, is *shameful*. A *lady* never did it,—she cannot do it.

Nor does it alter the case, that the meeting is conducted differently from what you are accustomed to see, or against your convictions of right and policy. Nor that the sect with which you are convened, is small and unpopular. You are not compelled to go near them, nor to remain a moment longer than you please. A real lady will modestly conform herself to the company she chooses to be in. She will be no less a lady in a *Shaker* or *Infidel* meeting, if she allows herself to enter it, than in her own dear Calvinistic or Unitarian church. She goes to hear and

see, not to *complain*, or to disquiet even those whose religion she considers *false* and *dangerous*. And when she cannot maintain the character of a lady in any place, she will save her credit, and the feelings of those she *pities*, or it may be *despises*, by quietly *withdrawing* and leaving them to their own responsibilities.

I speak of this evil with peculiar emphasis, because it is one of such magnitude, and so unbecoming the female character. My observation would not convict you of the same dereliction in this respect, that I have observed in others. There is in almost every community a set of proud, unprincipled, well-dressed, ostentatious females, who figure in this way to the disgrace of their sex, and more especially when they get away from home, among those they have been accustomed to despise.

“Like some grave matron of a noble line,  
With awful beauty does Religion shine,  
Just sense should teach us to revere the dame,  
Nor by imprudent jests to sport her fame.  
In common life you'll own this reason right,  
That none but fools in gross abuse delight;  
Then use it here — nor think our caution vain;  
To be polite, men need not be profane.”

There are various other particulars to which I would gladly advert, but my limits will not allow of it. If you desire to pursue the subject still farther,

it will not be difficult to find excellent works to aid you. Should the few hints I have suggested stimulate you to ponder it more thoroughly, and examine the advices of others, you will be well repaid for the reading of them.

## CHAPTER X.

### CONVERSATION.

**W**E have referred to conversation in another place, merely as a means of instruction. Our present object is to consider it in other aspects, and state some rules by which it may be conducted most agreeably to all concerned. Instruction is but one of its many objects. It is designed to be a prominent source of social gratification. "By reading, we enjoy the dead, by conversation, the living."

To secure all its objects, our conversation must be nicely regulated by certain common sense principles, which cannot be too deeply realized. Though it is carried on by talking, all *talking* is *not* conversation, any more than all sound is harmony.

"Conversation is the music of the mind, an intellectual orchestra, where all the instruments should bear a part, but where none should play together. Each of the performers should have a just appreciation of his own powers, otherwise an unskilful novice, who might usurp the first fiddle, would infallibly get

into a *scrape*. To prevent these mistakes, a good master of the band will be very particular in the assortment of the performers; if too *dissimilar*, there will be no harmony; if too *few*, there will be no variety; and if too numerous, there will be no order, for the presumption of one prater might silence the eloquence of a Burke, or the wit of a Sheridan, as a single kettle-drum would drown the finest solo." — *Lacon*.

It is the fault of some young ladies, that they talk *too little*. They do not contribute their proper share to the stock in trade, while, perhaps, they exceed in the enjoyment of the occasion — get more credit for good sense than belongs to them, and have less to regret when they retire. They are like partners in trade, who share equally in the profits, though they contribute nothing to the stock, and run no risks. But it is not quite fair, and those who adopt it, whether from modesty, ignorance, timidity, or design, will not be thought very polite. And it is not impossible, that their reserve will be construed into ill nature, or self-conceit, and thus operate to their serious disadvantage.

But the evil is far less than that of those who talk so much as to interfere with the rights and patience of their auditors. Butler compares the tongues of such persons to "*race-horses*, which go the faster the less weight they carry; and Cumberland has

observed, that they take possession of a subject as a *highwayman* does of a purse, without knowing its contents, or caring to whom it belongs." Some one has compared them to vessels, which, when empty, sound the loudest. Such obtrusiveness in a gentleman is disgusting, in a lady it is pitiful.

Be as willing to *listen*, as to talk. Give others the same opportunity and attention you desire for yourself. *Steele* observes, "Men should not talk to please themselves, but those that *hear* them. This would make them consider whether what they speak be worth hearing; whether there be wit or sense in what they are about to say; and whether it be adapted to the time when, the place where, the person to *whom* it is spoken. It is a secret known to but few, yet of no small use in the conduct of life, that when you fall into a man's conversation, the first thing you should consider is, whether he has a greater inclination to hear you, or that you should hear him."

We have seen people so full of themselves, their opinions, and projects, and so fond of their own clatter, that it was painful to be with them. They would scarcely give one a chance to speak at all, even in self-defence. We had a very unpleasant ride recently with a friend of this description. And we endured the din of his noisy verbosity only by "*giving right up*," and making no attempt to speak, farther than to breathe assent when pressed for an

answer. Others of the company tried their hand a little with him, but he would appear to be studying over his last remarks, rather than attending to theirs, and would break in upon them before they could finish a paragraph, or even get to a period.

"There are situations, however, wherein it is kindness to be chief talker, as when a young lady is the eldest of the party, and has seen some thing, or been in some place, the description of which is desired by all around her. If your mind is alive to the wishes and claims of others, you will easily perceive when it is a virtue to talk, and when to be silent. It is undue pre-occupation with self that blinds people, and prevents their seeing what the occasion requires." — *Young Lady's Friend*.

This leads me to say, never talk when others *are talking*. The practice of breaking in upon a speaker is very impolite and provoking. Persons of quick passions, who have any thing to say of the least importance, cannot endure it. And if you are interrupted by others, yield the floor, rather than raise your voice above its usual tone.

Noisy politicians may *out-bawl* each other, if they can, but it is very unbecoming a young lady to raise a *tumult* for the sake of having her "*say*" out, in spite of the attempts of others to be heard.

*Americans*, particularly those who are called *Yankees*, have the reputation of being unreasonably



*inquisitive*, and the writer's observation affords him little encouragement to attempt a defence. On general subjects, however, it needs no defence ; but in matters of a *personal* character, it is utterly unpardonable, except among intimate friends. I am sorry it is in any measure chargeable to your sex ; but they are not entirely exempt. Many, in travelling, seem to be *bewitched* to know who they are with, where they are from, and where going. And the more attention they receive, the higher the fever runs, till they can stand it no longer, and *pop* the question at once. Hence, many a stranger has been asked about his nativity, residence, destination, business, &c., and the writer once had his profession guessed at by the appearance of his hands. Now, this is ridiculous, and especially where the interrogatories are all on one side. If travellers agree to a mutual inquiry, that is another thing ; but never trouble them with personal questions, the proper answers to which, can be of no other interest than to satisfy a foolish curiosity.

It is said of Dr. Franklin, that being much annoyed by his landlord with questions of this sort, while he was yet hungry and fatigued, he requested him to call his whole family, including the hostlers, into his room. When all were ready, he said, " My friends ! my name is Benjamin Franklin ; I am a printer by profession ; my parents live in Boston ; I

am on my way to visit them; my residence is in Philadelphia; I left that city about three weeks since. This is all I know of myself, and all I can tell you. Now, for mercy's sake, give my horse and myself something to eat, that we may continue our journey."

Avoid *scandal*. It is better to maintain utter silence, than to slander others, or in any way to injure their reputation, or influence. An unsullied character is the richest treasure they can enjoy.

"Who steals my purse, steals trash; 'tis something, nothing;  
'T was mine, 't is his, it may be slave to thousands;  
But he that filches from me my good name,  
Robs me of that which not enriches him,  
And makes me poor indeed." — *Shakespeare*.

And remember, scandal is a two-edged sword,—it cuts both ways, but often most in the direction of her who wields it. The young lady who speaks lightly of others in company, throws suspicion over her own character, that may not be removed. The hearers naturally infer that she is prejudiced, and are as likely to attribute that prejudice to envy, or other evil passions, as to the fault of its victims.

A *complaining tone* is very disagreeable. Never trouble others with your grievances, unless you name them to particular friends to obtain advice you deem necessary to your interests. If by any means you are in a *passion*, keep out of company till you re-

cover, or you may be taken for a *scold*. It is a good rule to say nothing of one you cannot commend. There is ill-nature enough in the world at best, and there are people enough, who have the impudence to manifest it in company. It is therefore, that those who never speak ill of others, and take charitable views of persons they hear reviled, make the most agreeable companions. People often get a bad name by the multitude of their *grievances*. It is difficult to believe them always innocent.

Speak often, but be short. Never talk when it is obvious the company is tired of you. If you see a disposition in your hearers to change the subject, or their position, gratify them, though you have claims to their attention. A good story, if brief, and well told, is interesting; but be sure you remember it, before you undertake its rehearsal. To blunder, or miss the *point*, is mortifying.

*Exaggeration* is a common fault in conversation. "If instead of trying to embellish her account with the fruits of her imagination, a young lady possessed the power of selecting the main points best worth describing, and could give an exact account of them, she would be far more entertaining than any exaggeration could make her; for there is no romance like that of real life; and no imaginings of an inexperienced girl can equal in piquancy the scenes and characters that are every day presented to view. Extrav-

agant expressions are sometimes resorted to, to atone for deficiencies in memory and observation ; but they never hide such defects, and an habitual use of them lowers the tone of the mind, and leads to other deviations from the simplicity of truth and nature."

Never be *boisterous*. The retiring modesty of the female character forbids it. Especially avoid laughing at your own real, or supposed wit, since it indicates a degree of self-conceit that is disgusting.

Some girls abound in *hyperbole*. All they hear, or see, or attempt to describe, is *exquisite*. There is nothing common-place about them. Every thing is *beautiful*, or *hateful*, in the *superlative* degree. Their enemies are *fiends*, their friends *angels*. The mistakes of the former are *horrid sins*, and the *sins* of the latter mere *mistakes*. The best that can be said of this practice is, it is a very common mode of misrepresentation, and does injustice to all the parties involved. She who indulges it, may be suspected of an unscrupulous conscience ; and she should not complain if her words, like spurious coin, pass at a large discount, if indeed they pass at all.

*Joking* and *jesting* are dangerous modes of conversation, and should be used very sparingly. Many rude persons are too sensitive for this kind of amusement, and to the truly pious, it is both wicked and disgusting. But if you venture upon it, never take offence, however severely it may *cut*. It is an old

maxim, that "those who play with children, must take children's play."

But many cannot abide this rule. Though they are free to give jokes, they are the last to take them patiently. Besides, they are of so jealous a turn, they suspect every general remark reflecting upon character, to be a covert attack upon themselves, and often take offence without the least occasion. Such persons are very uncomfortable companions, and ought never to allow themselves in conversation of this kind, or in any company but the most grave and considerate.

Be not too solicitous for the *praise* of your associates. Some girls seem intolerably anxious to be thought very *smart* or *witty*, and often make sad work in *trying* to be so. Could they view themselves, as others view them, it is certain they would never make the effort again. It would save their best friends much mortification, if some one would convince them that they really make themselves ridiculous by such endeavors.

Others succeed better, but it is a case in which success is *worse* than a failure. "The appetite for praise is like that for ardent spirits; it grows by indulgence, till its cravings cannot be resisted. If we would not become the victims of either kind of intemperance, we must be on our guard against the first step toward it.

"Who has not experienced the sad revolution of

feeling which takes place, when, after an evening spent in the utmost gaiety with an agreeable party of young friends, you begin to reflect on what has passed, and perceive that, in the hilarity of the moment, you have been betrayed into errors, which your conscience condemns? This is a very painful experience, but you should welcome the suffering. The desire of entertaining induced you to exaggerate and embellish every story you told; it led you to ridicule those who are really worthy of respect; for the sake of saying something funny, or witty, you sacrificed truth, justice and charity. The laugh is over, your companions are gone, and you are left alone with a wounded conscience; you repent, and resolve to do better in future; and yet, when the temptation recurs, you sin again. The most gifted in conversation, are most liable to the commission of these errors; it is so delightful to be the life of the company, to have all hanging on your lips for entertainment, to make all eyes sparkle, and all hearts bound with merriment." — *Young Lady's Friend*.

To avoid all these, and numerous other evils of the like, and acquire the happy art of entertaining company, will cost you some little care and sacrifice. You will often have to restrain your passions, suppress some favorite anecdote, witticism, joke, or grave advice; and then again, to nerve your patience to its greatest capacity, to endure the impertinence of those

who have little politeness, and only care to exhibit in full, what would appear better half concealed, viz., *themselves*. Frequent reference to the rules of conversation, and the habits of *real* ladies will greatly assist you. Reading something of interest before going into company, may serve your purpose when nothing else occurs.

Be assured, young ladies, the object is well worthy of an effort. Nothing so completely conceals personal defects, or atones for them, as good conversational powers. A plain looking young woman who says nothing, and one who talks to excess, without judgment or taste, appear alike to disadvantage. One attracts attention to her defects by her *stillness*, the other by her *noise*, while their more homely sister *diverts* attention from her deformity, and even beautifies it by the charming amiableness of her conversation.

"Framed to give joy, the lovely sex are seen ;  
Beauteous their form, and heavenly their mien.  
Refined, they charm the pleased beholder's sight ;  
And *speaking*, strike us with a new delight :  
*Words*, when pronounced by them, bear each a dart,  
Invade our ears, and wound us to the heart.  
To no ill ends, the glorious passion sways :  
By love and honor bound, the youth obeys ;  
Till by his service won, the grateful fair  
Consents, in time, to ease the lover's care ;  
Seals all his hopes ; and in the bridal kiss,  
Gives him a title to untainted bliss."

I will only add a few aphorisms, mostly selected from a little work, entitled "The Art of Conversing," and varied to suit my purpose :

Say little respecting yourself, either good, bad, or indifferent ;—little good, for that is vanity ; little bad, for that is affectation ; little indifferent, for that is silly.

Use no highflown words—and avoid all attempts to appear learned, by quoting from other languages, since it will only reveal your ignorance, and deception to the educated, and awaken more of *envy* than reverence in those who are not. Those who give frequent occasion for the *dictionary* in private conversation, give better evidence of *vanity* than *good sense*, and generally receive more ridicule than respect. Carry your knowledge, like your money, in a private pocket, showing neither for the mere love of display.

No reply can well be made to *flattery*. Nothing is more embarrassing to a sensible lady, than to be directly addressed with laudatory expressions, whether merited or not. To the vain and simple, such attentions are delightful, but nevertheless *cruel*. Therefore, withhold all flattery, and spare the *modesty* of the one, and the *folly* of the other.

Never *contradict* a statement however certain of its falsehood, nor speak with an air of positiveness which repels correction. The spirit of contradiction



and dogmatism gives great offence and gets few friends. Says one, "A positive tone is ridiculous; if you are right, it lessens your triumph; if you are wrong, it adds to the shame of your defeat."

Whatever is said in a moment of passion, is almost always regretted.

*Jesting* is a string of words without ideas, — a volubility which causes fools to laugh, scandalizes reason, disconcerts the honest and timid, and renders society insupportable.

The talent of turning into ridicule, and exposing to laughter those one converses with is the qualification of ungenerous, little minded people. — *Spectator*.

*Good nature* is more agreeable in conversation than wit. It shows virtue in the fairest light, hides in some measure the deformity of vice, and makes even folly and impertinence almost supportable. — *Spectator*.

Locke was once asked, how he had contrived to accumulate a mine of knowledge so rich, deep and extensive. He replied, that he attributed what little he knew, to the not having been ashamed to ask for information, and to the rule he had adopted, of conversing with all descriptions of men, on those topics, chiefly, that formed their own peculiar professions or pursuits.

There is no conversation more agreeable than that

of the young woman of integrity, who hears without any intention to *betray*, and speaks without any intention to *deceive*.

Nothing is more unkind, or impudent, than to reflect on one's employment or natural infirmity. She who stirs up against herself another's self-love, provokes the strongest passion in human nature.

All wit and humor, however excellent it may be in itself, which in the smallest degree wounds the feelings of another, is coarse and unfeeling. No person who possesses either piety, grace, or good manners, will use such jests as are bitter, poisoned, injurious, or which in any way leave a sting behind them. — *Burton*.

All controversies that can never end, had better never begin. — *Sir W. Temple*.

There is speaking well, speaking easily, speaking justly, and speaking *seasonably*. It is offending against the *last*, to speak of entertainments before the *indigent*; of sound limbs and health before the *infirm*; of houses and lands before one who has not so much as a dwelling; in a word, to speak of your prosperity before the miserable; this conversation is cruel, and the comparison which naturally arises in them between their condition and yours, is excruciating. — *Bruyere*.

One of the best rules in conversation, is, never to say a thing which any of the company can reasonably

wish we had left unsaid : nor can there be any thing more contrary to the ends for which people meet together, than to part unsatisfied with each other or themselves. — *Swift*.

## CHAPTER XI.

### MARRIAGE.

I WOULD not devote a word to this subject, but for some peculiarities in your circumstances, and the liabilities growing out of them. Enough has been published, by the various classes of writers for young ladies, to meet the general necessities of your sex. Some have written to flatter and please, but many to instruct and guide. My remarks will be partly general, and partly specific.

I have elsewhere referred to the unjust reproach attached to your employment. In view of this, many worthless young men, not immediately connected with the business, fancy that they may associate with you as they cannot with young ladies in different circumstances. The fact that you are *strangers*, away from the eye of parents and guardians, and know nothing of their characters, strengthens the presumption, and encourages the attempt. Hence you are liable to be addressed by a set of unprincipled fellows, whose chief merit is more creditable to the barber and tailor, than to themselves.

Another fact is, that you have been unjustly suspected of deficiency in morals. I say *unjustly*, because there is not the least foundation for such suspicion. My own settled conviction is, that the truth points in another direction. But no matter, the suspicion exists, and exposes you to the intrusion of heartless villians, whose professions and fair promises are hypocritical, and whose intentions are *perfidious* and cruel. Cases illustrative of this statement may have come within your own observation. If not, they are on record, and might be adduced in sufficient numbers to convince the most incredulous.

It is important to state also in this connection, that most of you are dependent on your own exertions for a livelihood. Perhaps you are *orphans*, and your relatives few, poor, and distant. You may feel cheerless and lonely, and think that none *care* for you, otherwise than as a fellow-laborer and associate; and should your health *fail*, or accident disable you, you would be cast upon the cold charities of a selfish world.

In these, and similar circumstances, the subject of matrimony addresses itself to you with peculiar interest. The idea of being *loved*, as you now are not, protected and provided for, as you cannot be in your present condition, is enchanting. It would not be marvellous if it should captivate, and lead you to accept an unworthy offer, and that, too, without those

affections on your part, which are necessary to domestic happiness. The danger is alarming. Such choosing between two *evils*, is hazardous, and yet, we fear, many have done so, and others are at the very point of doing it. But alas for them !

One other circumstance, which operates on all young ladies more or less, but which has a peculiar bearing on you, is the popular *odium* attached to remaining *single*. When, or how it originated, I am unable to state. And it is no *less* difficult to conjecture why it exists at all. If it applied to the other sex, who by common consent, hold the exclusive right of making proposals on the subject, the case would be plain enough, and the writer could heartily acquiesce in it, and *enjoy* the sport. But the reproach here, as in some other cases, falls upon the *innocent*, while the guilty escape. This however does not make it *right*, in the least. It is wicked and injurious in a high degree ; and it is to be regretted, that all young ladies do not leave it entirely out of sight, in responding to proposals of this nature. It should not be allowed to exert the least influence.

The reproach we generally *deserve*, is quite enough to endure, without being taxed with that we do *not* deserve. And the tendency of both sexes to matrimony, is strong enough for our *safety*, to say the least. Hence, to urge you to accept the first offer,

by the fear of public derision, is shameful. I have, therefore, no pleasure in the many jokes we hear about "*old maids*;" and take this occasion to brand them as altogether unjust and impolite. I shall be glad to see the time when *females* will have the moral courage to say nothing about this class of persons, or about themselves as belonging to it, either in *fact* or prospectively, or think of their liabilities in relation to it, in deciding upon the proposals under consideration.

In calculating the *relative* influence of the odium referred to, on different classes, none seem more exposed than girls in factory villages. In most communities, the sexes are about equally divided, and there is a chance for all. In manufacturing towns, it is not so; your sex greatly predominates, sometimes in the ratio of *two* or *three* to *one*. The chances here, therefore, are much less, so that she who declines an offer of marriage, runs a far greater risk of being left to enjoy single life, than she would in another community. Hence the temptation to accept an unsuitable offer is more imperative. Taken in connection with the prejudice and suspicion before mentioned, it leaves your chances for a suitable settlement less flattering, and correspondingly increases your exposure.

This view is somewhat modified, no doubt, by the fact that many of you have a favorable acquaintance,

and perhaps *engagements* at home, formed before entering the factory. But it has no bearing upon some. They have always resided in a manufacturing community, and know little of any other.

These circumstances combine to render your condition peculiarly unfavorable. It is fortunate they are not chargeable to your fault, but this does not counteract their influence. They surround you, and demand vigilance. A few suggestions, having more or less reference to them, may not be out of place.

That you should desire to be well married in due time, is perfectly proper. You would be false to your nature if you did not. It is inherent in the human constitution, as aversion to sorrow, and we always regret to hear young ladies deny it. They had better by far say nothing, or frankly acknowledge the fact. It is certainly more creditable, than to deny what every one believes to be true.

But to come directly to the subject, let matters of love and matrimony have the least attention possible. The remarks of Mrs. Farrar on this delicate subject, are so rational, I cannot deny myself the pleasure of transcribing them. She says,

“If you talk to men as one rational being should with another, and never remind them that you are candidates for matrimony, you will enjoy far more than you can by regarding them under that one aspect of possible future admirers and lovers When



that is the ruling and absorbing thought, you have not the proper use of your faculties ; your manners are constrained and awkward ; you are easily embarrassed, and made to say what is ill-judged, silly, and out of place ; and you defeat your own views, by appearing to great disadvantage.

“ However secret you may be in these speculations, if you are continually thinking of them, and attaching undue importance to the acquaintance of gentlemen, it will most certainly show itself in your manners and conversation, and will betray a weakness that is held in especial contempt by the stronger sex.

“ Since the customs of society have awarded to man the privilege of making the first advance toward matrimony, it is the safest and happiest way for woman to leave the matter entirely in his hands. She should be so educated as to consider, that the great end of existence, preparation for eternity, may be equally attained in a married or a single life ; and that no union, but the most perfect one, is at all desirable. Matrimony should be considered as an incident in life, which, if it come at all, must come without any contrivance of yours, and therefore you may safely put aside all thoughts of it, till some one forces the subject upon your notice, by professions of a particular interest in you.

“ Lively, ingenuous, conversable, and charming

little girls, often spoil into dull, bashful, silent young ladies, and all because their heads are full of nonsense about beaux and lovers. They have a thousand thoughts and feelings which they would be ashamed to confess, though not ashamed to entertain; and their pre-occupation with a subject which they had better let entirely alone, prevents their being the agreeable and rational companions of the gentlemen of their acquaintance, which they are designed to be.

“Girls get into all sorts of scrapes by this undue pre-occupation of mind; they misconstrue the commonest attentions into marks of particular regard, and thus nourish a fancy for a person who has never once thought of them, but as an agreeable acquaintance. They lose the enjoyment of a party, if certain beaux are not there, and do not talk to them as much as they wish; they become jealous of their best friends; every trifle is magnified into something of importance, and a fruitful source of misery, and things of real importance are neglected for chimeras. And all this gratuitous pains-taking defeats its own ends! The labor is all in vain; such girls are not the most popular, and those who seem never to have thought about matrimony at all, are sought and preferred before them.

“Manœuvring to get husbands defeats its own aims. Where there is a fair chance of every woman being married, who wishes it, the more things are

left to their natural course, the better. Where girls are brought up to be good daughters and sisters, to consider the development of their own intellectual and moral natures as the great business of life, and to view matrimony as a good, only when it comes unsought, and marked by such a fitness of things inward and outward, as shows it to be one of the appointments of God, they will fully enjoy their years of single life, free from all anxiety about being established, and will generally be the first sought in marriage by the wise and good of the other sex; whereas those who are brought up to think the great business of life is to get married, and who spend their lives in plans and manœuvres to bring it about, are the very ones who remain single, or, what is worse, make unhappy matches.

“Policy and propriety both cry aloud to the fair ladies of this favored country, to let the subject of matrimony alone, until properly presented to their consideration, by those whose right it is to make the first advances. This is at once the safest, wisest, happiest course; and I have been thus explicit upon it, because right or wrong views of the subject, will make the greatest difference in your behavior to gentlemen.”

Never reciprocate, or countenance attentions from any gentlemen, who is not decidedly *worthy* of you. If there be a doubt arising from the *principles*, or

*character* of your admirer, let it have its full force *against*, rather in favor of a union. A doubt, arising from other considerations purely, such as *ignorance, poverty, family connections, age, &c.*, may yield to affection, but never in this case. If with suitable regard, he sustain a *questionable* character, it is more than probable, when his object is gained, he will throw off the mask, and reveal himself a son of perdition. Knowing your views and feelings, he will naturally endeavor in seeking you, to conform to them; but if, notwithstanding his interest in you, he occasionally stumbles, you should renounce him at once and for ever, if it were certain you would never have another opportunity. The condition of any maiden lady that ever lived, is *paradisical* compared with that of an amiable girl, who is wedded to an unprincipled, dissipated villain. *She* may be free, independent, and happy, but the latter cannot be. Slavery and degradation;—painful, but irremediable regrets are her doom. More hearts have been broken, and constitutions undermined in this way, than can be imagined.

We have known many cases of the kind. There are some in every place. Love is forgotten, and the once buoyant spirit is now the oppressed victim of a fiendish, God-hating tyranny. Women, who have married into this condition, had better worked in the factory till they were blind with age, than to have

tried the experiment of matrimony as they did. Colton pertinently remarks, "To marry a *rake*, in hope of reforming him, and to hire a *highwayman*, in hope of reclaiming him, are two very dangerous experiments."

It was one of those beautiful days of spring which awaken nature from her wintry slumbers, and give freshness and buoyancy to one's spirits, that I entered the room of Mrs. C. But a few years since, she was the young, and amiable Miss Amelia, possessing many personal charms, all of which were adorned by a cheerful piety. Though not of wealthy parentage, she was a stranger to want, and could count upon an ample inheritance with moral certainty. But now, alas, how changed ! Trouble had made deep furrows upon her fair brow ; her eyes were sunken in their sockets ; a tiny paleness had usurped the throne of blushing beauty, and she sat sad and demure, staring on vacancy, like one bemoaning the wreck of hope. Beside her was her only dear little one, whose ghastly and forlorn appearance indicated any thing but happiness, and added a thousand pangs to her bleeding heart. Death, however, with angel pity, soon relieved its woes, and she survived but a few weeks, and bade adieu to a short and checkered life, made more than *worthless*, by a single error.

In the noontide of girlhood, she received the addresses of a talented, enterprising, young man, of

*no religious principle.* Here was a difficulty, which he soon discovered. To be wedded to one of this character, she would not. But at once, there was a change in his habits. Not that he professed to be a Christian. Respect for his reputation forbade so glaring hypocrisy; but he concealed his opposition, spoke favorably, accompanied her to church, and exhibited various indications of improvement. The deception was glaring to all but herself. The fatal vow was made; the nuptial ceremony performed, and the bridal exhibition enjoyed, to the envy of many a fair heart.

But here the scene changed. They were now seldom at church, the social circle was bereft of its music, and the cheerful air of former days was lost in the deep melancholy of despair. But wherefore, few could tell. At length a friend interrogated her husband as to their absence from church. In the coarse and ugly style of a heartless deceiver, he replied, "Before we were married, I obeyed her, and went where she said, *but now she has to obey me, and I will neither let her go nor go myself.*"

This was the secret of all her woe. He had feigned reform to deceive her into a compliance with his wishes, and secure his victim, and now he was triumphing over her like a *demon*. Instead of a kind husband, she found him a mereiless tyrant. Her spirit fainted under the weight of disappoint

ment and oppression ; health declined, and she sunk into a premature grave, the wreck of a beautiful daughter, and a monument of the terrible danger of conjugal affiance with a *questionable* character.

The image of another, a young married woman, is before me. The blush of youth was on her cheek, when she looked out of a little cottage in the suburbs of a flourishing New England village. I had never seen her before, but it was plain God never made her for the place she occupied. Inquiry brought the intelligence, that she was the wife of a drunkard, and the mother of a drunkard's children. Pitiful ! pitiful ! thought I, that one so intelligent, so beautiful, so capable of love, should have fallen into such a dilemma.

But she ventured to give her hand to one she knew was not decidedly temperate. Though she never saw him intoxicated, his avowed principles did not disallow of his drinking at pleasure, nor was she ignorant of his associations, and places of resort. She should have been warned by all these circumstances, and declined his attentions ; but she *hoped* for the best, and made the fatal throw.

Young ladies, you cannot be too careful at this point. If one will sip intoxicating drinks in these temperance times, or associate with those who do, as companions, he will probably be a drunkard, however genteelly he may appear. The lowest of honest

employments in single old age, is infinitely preferable to matrimony with such a character, though he may talk like a saint, and parade in golden equipage. Let the miseries of others warn you against all such risks.

It is important, too, to inquire into the religious views of him who seeks your favor. A man without *religious* principle, is not to be trusted matrimonially or otherwise. He will be dishonest and unkind at the bidding of his passions or his interest. Besides, such husbands generally assume to control the religion of their wives, though of all beings, the least qualified. We know some excellent women, who cannot attend a meeting of the church to which they belong, without being ridiculed and profanely *threatened*. Now, though the wife does not surrender her conscience in the marriage contract, and any interference with her religion, beyond a just moral influence, is an infringement of her rights, it is certain that an infidel tyrant will usurp authority to manage your religious interests to his own taste.

Possibly, this may seem of little consequence to you now ; but suffer me to remind you, that the day will probably arrive when your religious interests will appear, as they really are, of paramount importance. Then the trial will come. You will find your chief enemy to be of your own household,—your *husband*;—and that you must submit to his dictation, or to a conflict that will be painful, if not fatal. For



a *Christian* girl to associate with such a man, differs little from *renouncing Christ*. There is a bare possibility, that she will maintain her integrity, but the *probabilities* are against it. The writer does not call one to mind, who has done so, while he can enumerate many, whose marriage proved their downfall.

Don't be too charitable. The judgment needs special caution, where inclination is involved. We have seen young ladies, too fearful of being slighted in the matrimonial election, close their eyes to the faults of their suitors, and rush madly to their *treacherous* embrace. They believed all their pretensions sincere, their characters unblemished, their contemnners enemies and hypocrites. This is too apt to be the case, and we see no remedy for it, but in a predetermination to avoid the intimacy which precedes and lays the foundation of it. Once in the whirlpool, there is little hope of escape.

Let me commend to your consideration the following intimations of wisdom and experience. Read them carefully before you commit yourself. They may prove to be more precious than gold.

“When you see a young man of modest, respectful, retiring manners, not given to pride, or vanity, or to flattery, he will make a good husband, for he will be the same to his wife after marriage that he was before it.

“When you see a man of frugal, industrious habits, no ‘fortune hunter,’ but who would take a wife for the value of herself, and not for the sake of her wealth, that man will make a good husband; for his affection will not decrease, neither will he bring himself or his partner to poverty and want.

“When you see a young man who is using his best endeavors to raise himself from obscurity to credit, character and influence, by his own merits, marry him; he is worth having, and will make a good husband.

“When you see a young man, whose manners are of the most boisterous and disgusting kind, with brass enough to carry him any where, and vanity enough to make him think every one inferior to himself, don’t marry him, he will not make a good husband.

“When you see a young man depending solely for his reputation and standing in society upon the wealth of his father and other relations, don’t marry him, he will not make a good husband.

“When you see a young man one half of his time adorning his person, or riding through the streets in gigs, who leaves his debts unpaid, never marry him, for he will in every respect make a bad husband.

“When you see a young man who is never engaged in any affrays or quarrels by day, or follies by night, and whose general conduct is not of so mean a char-

acter as to make him wish to conceal his name ; who does not keep low company, gamble, or break the Sabbath, or use profane language, but whose face is regularly seen at church, where he ought to be, he certainly will make a good husband.

“Never make money an object of marriage ; if you do, depend upon it, as a balance for the good, you will get a bad husband.

“When you see a young man who is attentive and kind to his sisters or aged mother, who is not ashamed to be seen in the streets with the woman who gave him birth and nursed him, and who will attend to all her wants with filial love, affection and tenderness, he will certainly make a *very* good husband.

“Lastly, always examine into the character, conduct and motives ; and when you find these good in a young man, then you may be sure he will make a good husband.”

## CHAPTER XII.

### HABITS OF BUSINESS.

**T**HOUGH young ladies have less to do with business transactions than the other sex, it is desirable that they have information in regard to some of the elementary principles by which such transactions should be conducted. *Ignorance* often places them in the power of those who are ready to take advantage of it, to increase their own wealth and convenience. Girls in the mills, especially, need instruction upon these points, because they have their own bargains and settlements to make, and may have dealings with mean and dishonest men, who will take occasion from their orphanage, or from the absence of relatives, to rob them of their last farthing. I therefore invite your attention, young friends, to a few principles you will do well to adopt as the rule of your business intercourse with all.

In the first place, see that you are rigidly and scrupulously *honest*. I am sorry that your sex should have given any occasion for reference to this topic. But so it is. Instances of great carelessness,

and of absolute fraud, are upon record, and come within our own knowledge. Among your associates, some are to be found, who contract debts without a probability of paying them. Not for *necessaries* merely, but for *conveniences*, and even for the gratification of fancy. They might not have intended to defraud the creditor, nay, they might have soberly *designed* to pay, but still, in many instances, this does not fully acquit them. They should have had a better understanding of the state of their funds and of their liabilities, and avoided going in debt, except for the positive necessities of life, and not then even, without informing the creditor precisely how they stood.

People, in general, are not sufficiently guarded in this respect, particularly those who are without property. They calculate the chances of accumulation on the largest scale, and those of expenditure on the smallest, making little or no allowance for sickness, loss of time, or other contingencies of like effect. The result is, they plunge into debt for one thing after another, for every gratification creates a new demand, exhausting much of their earnings for unnecessary things, till they find themselves involved beyond the possibility of paying. The bills are presented, but they cannot meet them. This disappoints the creditor, and he complains,—questions the debtor's honesty, reports him to his neighbors,

and thus bankrupts his credit, till wounded pride can endure the mortification no longer, and seeks relief in a change of location, or by some other expedient; or the debtor becoming discouraged, settles down into a state of indifference, and refuses to trouble himself any farther.

Have you never heard it said, that such an one has left without paying her board, or in debt at the store, or to some friend for borrowed money? The preceding paragraph reveals the cause. She ventured beyond her means, and contracted a debt she had not a reasonable probability of paying; and that, for what she might have done well and been happy without. Many of both sexes bring heavy burdens on themselves in this way. It is said of cotton planters, that they expend the value of their crops before they are gathered. The same is true of many other miscalculators — they live in advance of their means, and in hope of being overtaken and sustained by them; but they are often perplexed and disappointed. O, young reader, never adopt this policy, unless you want to be miserable, lose your character, and bring a stain upon your sex. The inconvenience of a cheap bonnet, and a coarse dress, bear no comparison to the plague of duns, questionable honesty, and the sour looks and cutting taunts of creditors.

There are other modes of being dishonest, not

quite as common, perhaps, but still more objectionable. For example, in receiving more change than is your due, without naming it ; — finding what another has lost and concealing it, or taking no pains to find the proper owner ; misrepresenting an article that we are endeavoring to sell or buy, so as to deceive the other party to the contract. All these things are done, and some attempt to justify them ; but they are not right. Those who practice them, do as they would not be done by. To retain what we know rightfully belongs to another, without his consent, is to *rob* him, and cannot be justified by any process of reasoning that ingenuity can devise.

To contract debts without *intending* to pay them, is a double crime, and may be denominated dishonesty in the first degree. It evinces a selfish, unscrupulous disposition, that is restrained only by legal penalties, and is deserving of heavy punishment. Those who are guilty of such conduct, are not to be trusted in any sense or degree.

Nothing is more true, than the trite maxim of the multitude, “ honesty is the best policy.” It is so in the broadest sense — in little matters as in great ones. Those who contrive in making change to get a half cent more than their due, which is the smallest and meanest kind of fraud that is practiced, are uniformly the losers. It reveals a littleness of character, that generous minds will detest and avoid.

While those who practice on a larger scale, expose themselves to other losses, which overbalance all the advantage that can possibly accrue. Honesty is, therefore, the best policy, though it empty our pockets and tax our energies beyond what we feel able to endure. A beggar asking alms of Dr. Smollett, received a guinea. Supposing it to be a mistake, he hobbled after the doctor to return it, upon which, Smollett returned it to him, with another guinea as a reward for his honesty, exclaiming, "What a lodging has honesty taken up with!"

*Keep your own accounts.* Be able to tell to a single dime how much you owe, and how much is due you, and have the matter so impressed on your memory, that you cannot unwittingly go beyond your means. Too many trust to a sort of general impression, that they are "worth so much;" who, when they come to reckon all their little liabilities, find that they are insolvent. You cannot be too particular. It is unpleasant and dangerous for a young lady to become embarrassed in her finances.

If you have money, take care of it. It is not a good plan to keep much on hand, for various reasons. Your temptations, as I have said in another place, are numerous and powerful, and they will only be increased by the presence of the money you are enticed to expend. Besides, you are always liable to lose it. Scarcely a day passes without producing some new



advertisement for a lost purse. We have often had occasion to sympathize with the unfortunate losers of money. And then, too, you are liable to have it stolen. No community is without more or less thieves, and so expert have many become in this miserable business, your trunk is no sufficient *protection* to your money. It is an easy matter to break the lock, but this is not necessary. Unless you have taken special pains, there are probably hundreds of keys in the community, that will unlock it as readily as your own.

But there is greater danger of losing it in another way. Many have lost money in the street, and others have had it stolen from them, but more, by far, have lost it by lending it *without security*. And security, beyond a mere note or due-bill, young ladies and many others seldom get, because those among them who wish to borrow, generally have little property, and few monied friends who are willing to endorse for them. Besides, young ladies, not much accustomed to business, and full of modesty and confidence, have not courage to ask for security, if they have to decline an application, when it is in their power to respond in favor of it. It is better, therefore, to keep your money out of your hands. My word for it, if you do not, nine tenths of you will either spend, lose, or lend it, and in your circumstances, it matters little which. For, generally, those

who will come to you to borrow, are persons who have little credit in the money market, and are not trustworthy. Their object is to take the advantage of your confidence in human nature, and of your ignorance of the uncertainties of business, and thus get your funds, to venture in speculation or squander upon their own lusts. Therefore, to *lend* your money, is to put it where you cannot readily get it; and as to taking a legal process for it, you have little disposition, and should you be induced to do so, there is a strong probability that you will lose more than you will gain. If this is not the experience of girls, and even men, who have lent their surplus funds among their neighbors and acquaintances, on verbal promises or individual notes, I have studied their history to little purpose.

Nor is it safe to lend it to business men, even those who are reputed very rich, without ample mortgage, or other security, that would be taken by prudent, money-lending corporations. Many are reputed rich who cannot pay a seventh part of their debts. Though they abound in property, — factories, houses, lands, and goods, they *owe* for them, and must fail the minute they cannot borrow money to meet their liabilities.

Our attention has just been called to an old manufacturing company, that has been supposed to be independently rich; but has recently failed, and

cheated poor girls out of the hard earnings of from one to ten years. They supposed there would be no mistake, as did the farmers and mechanics in the neighborhood, and therefore brought their surplus funds, that they wished to lay by for a "rainy day," and handed them over to the company and took a note—and that only. But the chief creditors did otherwise,—they took a mortgage. At length the crash came, and many who had supposed that they were independent, or at least had something to lean upon in case of emergency, waked up to the fact, that the toil of years was lost forever. One little unfortunate dwarf, who had contrived to save some seven hundred dollars, from the earnings, perhaps, of ten years, lost the whole, unless she may chance to get a little dividend from the avails of the unmortgaged property.

It is not *safe* to trust individuals or speculating corporations, without security. If they are rich as may be supposed, they can give security without trouble, and if they are not, let them cheat those who are better able to bear it. My advice to you is, not to let a dollar go without something more than the bare note of an individual to show for it.

Do you ask, what you shall do with your money? I repeat the advice given in the chapter on economy,—put it in the Savings Bank. Institutions of this kind were originated for the safe keeping of the funds

of laborers and others, who are liable to spend or lend them beyond recovery. They are generally under the control of the most benevolent, economical and prudent men in the community, who are so restricted by their charters, that there is little chance to make shipwreck. And where monies are allowed to lie for several years, say five or seven, they often bring more than the usual six per cent. interest. And then, there is another advantage,—you can deposit a *small sum*. Some of these institutions receive as little at a time as twenty-five cents, and we know of none that requires more than five dollars. And when it becomes necessary for you to take it, or any part of it out, you have only to present your book, and ask for it. If there is any more safe or convenient way of disposing of small sums you wish to deposit for future use, I have yet to learn the fact.

Should you follow this advice, you will have no occasion to take notes; but if you lend money, don't fail to do so. Much difficulty and many losses have arisen from neglect of this necessary precaution. The borrower has died, or removed, or denied the facts in the case, and it has been difficult to establish the claim. A note removes all difficulty of this kind, though it does not always ensure payment. It is equally necessary to take a receipt on the payment of money. For instance, when you pay for a peri-

odical, or settle an account at the store, or at your boarding-house. We think it well, also, when you buy and pay for a considerable lot of goods, to take a receipted bill of them, and particularly if you have ever been trusted at that store. In the course of ten years the writer has had a number of bills presented, which he must have paid in honor, though not in justice, but for the fact that he had receipted bills on file, of the same date, and for the same articles. The presentation of these put an end to all claims, and nipped contention in the bud. It is no uncommon thing for people to be called upon to pay for periodicals, the second or third time. You might refuse to pay, and run the risk of legal trouble, but how much better it is to have a receipt for the money. That settles the question, and leaves no chance for suspicion, that you have refused to pay a lawful claim. It was but a few weeks since that we were presented with a periodical bill of one dollar seventy-five cents. Our impression was, that it was not paid, but taking occasion to glance at our file of receipts, unexpectedly found the very article we needed, and thus saved our credit and our change.

This precaution is particularly necessary for you, since there are those who are base enough to take the advantage of your circumstances to extort double pay. A receipt will be the best defence you can have.

If you have business to transact, involving deeds, bills of sale, bonds, agreements, leases, &c., you will, of course, consult some honest lawyer, or justice of the peace, and have the writings executed in due form. It is always better to pay a man a small fee for having these things done right, than to have them half done, and lose the very property they are designed to secure. Some people have been so saving of fees, as to turn themselves out of doors, while others have incurred the same calamity by trusting to the verbal promises of relatives and friends, whose honesty was supposed to be perfect. But you should trust nothing of this sort to friendship. If you will keep your friends, do your business with them *legally*. If they are honest, they will not object, and it will do them no harm; if they are not, or should they or their heirs be of a different mind hereafter, it will hold them to the contract.

It was but a few days since that one of my parishioners, an operative, asked my advice in relation to a deed of some property she had bought and paid for by her own industry. The question respected a contrivance, which was evidently designed to loosen her hold upon that estate. It was all she had, and all she could hope for, and her affection and sympathy was now being taxed to induce her to convey it away, without proper security. My advice was, give your friends what you are able, but never sign a paper for

friendship's sake, by which dishonesty can divest you of your only support in sickness and old age. And so I would say to all. Therefore, if you have business involving legal instruments, see that they are drawn by those who understand the business, and show your favors afterwards.

As it regards "*shopping*," a very common and popular kind of business among the ladies, I will only make a few suggestions. And, first of all, never enter a store unless you have business. The habit of going from store to store, and taking the attention of clerks from better customers, and tumbling the goods without any intention to purchase, is very unmannerly and dishonest. Those who call for an article, profess that they wish to purchase, but in this case it is a false pretence, they have no such wish or intention. A real *lady* never will do this, however heavily time may hang upon her hands, or however anxious to see what she may not possess: a *Christian* cannot do it with a good conscience. I do not say, that you should buy every thing you ask the privilege of seeing, but that you should not trouble clerks to take down goods, that you have no means or intention to buy. They are flesh and blood like other men, and are often worn and weary, and are not so fond of handling goods as to take them down and put them up again, without any prospect of selling them. If you wish to see an article, you

do not mean to purchase, ask the privilege when the salesman is at leisure, informing him that you shall not purchase now, and then he can do as he pleases, show it or not.

It is little less objectionable to go from store to store, reporting the prices at others, and trying to get what you really intend to buy for less than it is worth. If you do not know the value of the article, or are not able to determine the quality by seeing a single piece, call at two or three places and examine. That is just as safe for you, as to examine every piece in town, and is perfectly consistent with the rights of the merchant. While you ought not to ask for many things you cannot pay for, and therefore should not purchase, you are not obliged to buy all you see. An article may not suit you, or you may not be pleased with the price, or, perhaps, you wish to examine a little farther, so as not to get cheated, all of which are good reasons for delay.

Deal only with those who have an unquestioned reputation for fairness and honesty. Such will charge a reasonable profit, and will not be likely to vary much in their prices. They are not apt to make a great noise and parade, and pretend that they can sell goods for half what others do, for they know it is not true. Competition naturally regulates prices, and brings them down about as low as a living business will allow, so that there cannot be any great



difference in different shops, for the same quality and style of goods.

Another thing about this kind of merchants is, they are not *teasers*. Though they are polite, and show various articles, and give their own good opinion of them, they notwithstanding leave the purchaser to consult her own taste. And herein they are in perfect contrast with many others. There are those who persuade, and scold, and sneer, and question the purchaser's taste, and intention to buy, and, indeed, become very ungentlemanly and insulting. I need not advise you to have nothing to do with such. Your own taste will suggest, that you never give them a second call. Their plan is to persuade, if they can, and if not, to *browbeat* you, till you are forced to trade to get rid of them. The best way to treat such impudent salesmen, is to tell them distinctly—we shall buy nothing *at any price*. A little resentment of this sort, will put an end to such impertinence, and I hope you may always have courage to manifest it in the most decided and effectual manner.

With equal decision and uniformity, avoid a *jockey*. I mean by this, one who will cheat you if he can,—who seems to have no particular *price*, but trades just as he meets with customers, sometimes, perhaps, selling below cost, for effect, and then charging double price. You may often detect such characters,

by the inquiry, "how much will you give?" For if you suggest that the price is higher than you intended to pay, or than you expected to find it, they are very apt to ask this question. If I do not mistake, such an inquiry is a sufficient cause for unceremoniously leaving the premises. Your business there is not to bid upon the goods, but to purchase such as you want at a fair price. But by this question, the salesman notifies you that he has no settled price, but intends to get all he can, in other words, that he intends to cheat you. It is not safe to trade with such men. They know the cost and value of articles better than you do, and though they may boast of selling cheap, and even make you think you have "got a *great* bargain," the end will show the contrary. Either your silk will turn out to be cotton, or your gold to be brass, or the colors will fade, or some other development will occur, to convince you, that you would have done better had you dealt with an honest man, and paid a little higher price.

Never ask those who pretend to sell at *one price* to fall on the price they first give you. And when you are told what is the lowest price, not only avoid asking a farther reduction, but do not accept it. For, in the first case, you ask the man to *lie*, and in the second, you reward him for doing so.

Be not persuaded to buy any thing you have not soberly determined that you need, and can afford.

If you are enticed to purchase and feel inclined to do so, delay till to-morrow, and take advice, or consider it alone. These hurried and unexpected purchases are generally poor ones. They please the merchants, and their clerks, and they not unfrequently chuckle over them after the victim of their insolence has gone, but they often occasion bitter regrets in the purchaser. Buying things because they are cheap, and buying because persuaded, or censured, or abused by the salesman, is profitless business.

There is one other practice I cannot forbear to mention, because so many in your calling have been deceived. I refer to subscribing for books that are said to be forthcoming, particularly where you are unacquainted with the publishers, and the agent. There has been so much deception practiced in this kind of business, most people of experience are entirely done with it. The fraud is this, the book promised seldom comes up to the representation given, or the price demanded. In some instances it falls far short of both. But still, if you do not take, and pay for it, when it comes, you will be traduced, and, perhaps, prosecuted. The better way is, therefore, to decline subscribing, especially where you are not acquainted with the publishers. When the book appears, you can examine and buy it if you please, and generally at half or two thirds the subscription price.

## CHAPTER XIII.

### THE SABBATH.

**T**HERE is no sin into which young ladies more readily fall, on leaving home and going into a manufacturing village, than that of Sabbath breaking. This is attributable to various causes. Parental restraint in their new situation is less direct and influential, and the incitements to the evil are much greater than any to which they have been accustomed. Take, for example, a young lady from Canada, Northern New York, or Vermont. She comes to the village, it may be, dressed well, according to the standard of her native town. But by the slightest comparison of her costume with that of her new associates, she sees to her mortification, that it is wanting in quality and fashion. Possibly some are unkind and impolite enough to smile at her oddity, and, perhaps, they go farther, and ridicule it. At all events, such is human nature, the disparity furnishes a powerful excuse for not going to church, and thus her deterioration commences.

To this we may add, at home the seats in church

were all free, at least, *she* had nothing to pay ; but in her new position they are not. Manufacturing communities are transient, and generally in limited circumstances. They are not disposed, therefore, if able, to contribute very liberally to the erection of a church on any condition, much less to give outright, and especially when they see an *unscrupulous* and *niggardly* policy maintained by the Corporation. Hence it is, that most churches in such places are in debt, and have to be rented to pay the interest of the money and provide gradually for the liquidation of the principal. If individuals have bought the pews, they naturally want interest on their money, or if the society has contrived to pay for their house in some other way, they may find it necessary to rent the pews to meet the current expenses. Therefore it happens, by one means or another, that those who occupy the pews are expected to pay a reasonable rent.

Our young friend hears of this arrangement, and hesitates. Either pride, or a due self-respect, forbids her depending long on the liberality of the trustees. But her first earnings are not large, and, then, she has designed to appropriate them in another way, perhaps to pay for her outfit, or purchase a new bonnet. She concludes to wait awhile, and hire a seat when she can better afford it.

But to remain at home all the day, doing nothing,

or reading such books and papers as come to hand, is tiresome. Nature, no less than former habits, demands exercise. This suggests a walk, or ride, and this some other recreation, or some useful labor. Hence many fall into the habit of trifling conversation, and of reading light and frivolous books, and of doing various kinds of needle and other work on the Sabbath, to save the expense of hiring it done. But all these practices belong to the same general category—they are each and all most palpable violations of the Sabbath. The divine Lawgiver not only demands abstinence from work, but that we keep the day *holy*. All our interests require that we obey, and they are all hazarded by disobedience. In the solemn conviction of this truth, and in view of the many temptations which I know you will have to meet, I beg leave, young ladies, to address you a few words upon the subject.

First of all, let me advise you to abstain from every kind of physical labor on the Sabbath, except that which is *positively necessary*. And be careful that you do not give that term "*necessary*," a broader interpretation than the Scriptures will justify. It must not be made to embrace what might have been done before, or may be deferred till after the Sabbath, since by such a construction, you may evade the law entirely. The divine Saviour has furnished you with specimens of *necessary* work, which

will never mislead, if you study them with reference to your *duty*, and not your *taste*. According to his instructions, it is lawful to lead the ox away to the watering, and, of course, to feed him, — to pull a sheep from the ditch into which it has fallen, — to heal the sick, and otherwise to relieve distress that has providentially occurred. These are all works that could not have been performed before, and cannot be deferred without inhumanity, and therefore are necessary and proper to be done on the Sabbath. There are many others of similar character, but dress-making, or mending, washing and ironing clothes, and a score of other household duties, are not of this class.

You should be careful, too, not to *over-do* necessary work. Those circumstances which justify Sabbath work, are apt to receive more than their proper share of attention. What a rush does a fire occasion! Many go to it who would not spare the time on any other day. And the sick, how are they surfeited with kindness on the Sabbath! Many who will not take secular time for this work, feel quite virtuous in riding off to visit them on Sunday; but God understands it. It is Sabbath breaking *generally*, and it is often *death* to the patient, while the work necessary to suitable care, is an imperative duty.

Be equally careful to avoid domestic recreation,

such as joking and laughing, and playing at some little social game. Where there are many together, of either sex, there is a strong tendency in this direction ; and unless there is a settled purpose to resist it, the Sabbath morning, if not the afternoon also, will be spent in this way. But the practice is full of mischief, and cannot be followed without serious danger.

Young ladies are sometimes induced by the other sex, to ride, or take a sail on the Sabbath ; but this kind of Sabbath breaking is doubly wicked. It is not only a sin against God, but it is a sin against society. It is a public example of daring the divine displeasure, which, unless it be visited with signal vengeance, is calculated to break down the sanctity of the Sabbath, and convert it into a day of public recreation and crime. You had better never have the attention of young men, than to offend your Maker, and incur a guilty conscience in this way. And then a young man who has no more regard for the commands of God, and no more respect for society or his own reputation, than thus to disturb the order of the holy Sabbath, is not worthy of your confidence or esteem. It will be safe to stand entirely aloof from all such characters. They are not safe associates, and they will not make good husbands.

To these advices it is important to add, attend



upon the public worship of God, as circumstances may allow. Do it uniformly. Let not trifles deter you. Attend where you can hear the truth, the whole truth, and nothing but the truth, — where it is preached in sincerity, and with earnestness and power, — where it is known to take effect on the heart and life, in reforming the vicious and converting the sinner to Christ. This is your real interest, whatever your religious views and intentions. Leaving the future world entirely out of the question, as far as possible, it is best for us to keep the Sabbath — to expose our hearts to the full force of its most pungent instructions and appeals. It cannot fail to exert a salutary influence upon our feelings and deportment, and it may be the only thing that can save us from folly and open disgrace.

But don't excuse yourself from public worship because the only preaching and order of exercise you can attend, do not exactly meet your views. If their tendency is beneficial, if they beget in you tenderness of conscience, reverence for God and his word, an inclination to pray and watch against evil, and other corresponding results, *attend*, however you may dislike some minor particulars. But I have advised you elsewhere, to select those places of labor which furnish good religious privileges, and let owners and agents know that you cannot turn infidels for the sake of doing their work. Some owners are

not sufficiently impressed on this subject, and I fear it is because that you are not sufficiently scrupulous and careful. Let them understand that you must have suitable religious privileges, and they will be more anxious to get up churches, and more liberal in their subscriptions to meet the expense necessary to the proper maintenance of public worship.

If you object to following these suggestions, that you work hard all the week, and need the Sabbath for rest, I submit to those who have experience in the premises, whether there is not more real rest to the body in thus keeping the Sabbath, than is realized in any common mode of Sabbath breaking among us? The body and mind are intimately connected. The rest of the one is very imperfect, while the other is agitated. Hence the young lady who lounges at home during the day, is often more weary at night than she would have been had she made the necessary preparation and attended church. She is not satisfied with her conduct. The ends of the Sabbath have not been answered. Conscience remonstrates; and weary and sad, she sinks into her bed, resolved, if spared to see another Sabbath, she will do differently. Not so with her who has remembered the Sabbath day "to keep it holy." Following the commands of God, and the dictates of a Christian education, she went up to the sanctuary, perhaps in weariness and infirmity, and found the

“labor to be rest,” and the toil sweet, and now retires with a pleasant recollection of the day, and in delightful reconciliation to the return of secular time and labor. Which is most rested? Which best prepared for the duties of to-morrow? Is there any doubt? There cannot be, with those who know by experience. They have realized the truth of the Saviour’s words, “my yoke is easy and my burden is light.” And we believe there is no way in which the Sabbath is made to afford more physical benefit, than in observing it in scrupulous attention to religious obligations; while many of the modes of Sabbath breaking, such as long and tedious rides or walks, are often decidedly more laborious than ordinary labor.

The considerations which urge you thus to observe the Sabbath are numerous and weighty. The fact that God requires it, stands first on the list, and is sufficient of itself to demonstrate your duty. But there are others, that appeal to your self love, and which may be more influential. Let me advert to a few of them.

The influence of the Sabbath on health and longevity is remarkable. Dr. Farre, a distinguished London physician, being called on by the British House of Commons, to give his opinion, as a medical man, on the importance of keeping the Sabbath, said:—

“As a day of rest, I view it as a day of compensation for the inadequate restorative power of the body under continual labor and excitement. The ordinary exertions of man run down the circulation every day of his life ; and the first general law of nature, by which God prevents man from destroying himself, is the alternating of day and night, that repose may succeed action. But although the night apparently equalizes the circulation, yet it does not sufficiently restore its balance for the attainment of a long life. Hence one day in seven, by the bounty of Providence, is thrown in as a day of compensation, to perfect by its repose the animal system. \* \* I consider, therefore, that the Sabbatical appointment is to be numbered amongst the natural duties, if the preservation of life be admitted to be a duty, and the premature destruction of it a suicidal act. \* \* \* I would point out the Sabbatical rest as necessary to man ; and all laborious exercises of the body or mind, and dissipation, which force the circulation on that day, are enemies of man ; while relaxation from the ordinary cares of life, the enjoyment of repose in the bosom of one’s family, with the religious studies and duties which the day enjoins, not one of which tends to abridge life, constitute the beneficial and appropriate service of the day.”

Neglect of the Sabbath has been attended with the most painful results to the whole man. In many

instances it has been followed by premature prostration and death. Insanity is no uncommon effect of it, particularly among those whose business requires much mental exertion. Students, lawyers, legislators, and calculating merchants, could not long survive, but for this timely relaxation. Said one gentleman, whose business pressed him, in the general bankruptcy of 1836 and 1837, "I should have been a dead man had it not been for the Sabbath. Obligated to work from morning till night through the whole week, I felt on Saturday *afternoon*, as if I *must* have rest. It was like going into a dense fog. Every thing looked dark and gloomy, as if nothing could be saved. I dismissed all, and kept the Sabbath in the good old way. On Monday it was all bright sunshine. I could see through, and I got through. But had it not been for the Sabbath, I have no doubt I should have been in the grave."

Testimonies confirmatory of these views, might be multiplied to almost any extent. It might also be shown, that we are capable of accomplishing more in six days than in seven. The experiment has been tried in individual cases, and on a large scale, and has shown that it is no less impolitic than wicked to work on the Sabbath. It was fairly tried in England, upon two thousand men, but they could neither keep them moral or in health.

Be assured, my young friends, you will gain nothing

by working on the Sabbath, however secretly you may do it. God will mark you, and in his Providence, your purposes will be frustrated. The minute you take your needle to do the work of other days, you array yourselves against your Maker, and the unalterable laws of your being. So, when you undertake to divert the day from rest and strictly religious purposes, you operate against your own interests, and incur the displeasure of one, whose scrutiny extends to the most minute circumstance, and who will by no means clear the guilty. Possibly he may not visit you at once, but his judgments will overtake you in one way or another, and all you wrest from him of holy time, will be subtracted from the general sum of life.

Let me assure you, that there is no security in Sabbath breaking. How many young ladies have found a watery grave by consenting to break the Sabbath? Four men started for the West. On Sabbath morning they parted. Three went forward, and arrived at Buffalo in season to take the steamboat Erie and share her fate. Another company separated the same morning, because some would not travel on Sunday. The Sabbath breakers rushed on and perished, in the flames of the same boat, while those who obeyed God, reposed safely, and timely reached their journey's end to report the sad fate of their comrades. Several persons violated the Sabbath

to reach the ill-fated steamboat Lexington, which was consumed a few years since in the Sound. They succeeded, but it was to their sorrow, — they perished in the deep, or were devoured by the flames. Scarcely a Sabbath passes without furnishing some similar warning against the evil in question.

But the *moral* results of it are more alarming than the physical. If we need the Sabbath for the body, we need it more for the soul. The history of society reveals the startling fact, that Sabbath breaking is a productive source of crime. It has passed into a proverb among the most observing, that a Sabbath breaker is not to be trusted. It is justly presumed that he who will cheat God, by appropriating the time which justly belongs to him, to his own service, will cheat his fellow men if he can. Placing himself beyond the influence of the sanctuary, and the healthful restraints of religion, there is no sufficient guarantee against the incitements to fraud, incident to the human heart. Nor, indeed, against any other vice. He who thus renounces his Maker, and takes rank with his open and daring enemies, exposes himself to every species of immorality. Hence the fact, that of twelve hundred and thirty-two convicts, who were committed to Auburn State Prison prior to the year 1838, four hundred and thirty-seven had been regular Sabbath breakers, while only twenty-six of the whole number, had

observed the day with religious reverence. Of two hundred and three, who were committed in one year, only two had kept the Sabbath. Of one hundred men committed to the Massachusetts State Prison in a single year, eighty-nine had lived in the habitual violation of the Sabbath and the neglect of public worship.

A gentleman in England who visited the convicts of different prisons more than twenty years, states, that almost universally, when brought to a sense of their condition, they lamented their neglect of the Sabbath, as being the principal cause of their ruin. That prepared them for, and led them on, step by step, to other crimes, and finally to the commission of that which brought them to prison, and often to the gallows. Another gentleman, who has had charge of more than one hundred thousand prisoners, says, that he does not recollect a single case of capital offence, where the party had not been a Sabbath breaker. And in many cases they assured him, that Sabbath breaking was the first step in their downward course. And he adds in reference to prisoners of all classes, that "*nineteen out of twenty have neglected the Sabbath and other ordinances of religion.*"

A keeper of one of the largest prisons says, "Nine tenths of our inmates are those who did not value the Sabbath and were not in the habit of attending



public worship." And Dr. Edwards, from whose Manual these facts have been selected, remarks, "Men who keep the Sabbath, experience the restraining, if not the renewing and sanctifying grace of God. *While they keep the Sabbath, God keeps them. When they reject the Sabbath, he rejects them; and thus suffers them to eat the fruit of their own way, and to be filled with their own devices.*"

Young ladies, you may be scrupulous, and even above suspicion now, and under ordinary influences, may finish your course without a stain upon your character; but if you trample this divine conservator of morals in the dust, you have little to hope. Away from the restraint of home and friends, if you throw off this yoke also, and shut your eyes to the holy light of Sabbath instruction, there is little prospect of your retaining the purity of character in which you now feel an honest pride. Remember, that you are not better or stronger than thousands who have fallen by these very means. Their operations are so deceptive you may not perceive them till it is too late. But should they never lead to the extreme results referred to, they will blight the religious sensibilities and ruin all the delightful prospects of a blessed eternity. And without these, how dismal will be the dark hour of adversity, to which you are every moment liable!

Another consideration is, that to you is committed a moral influence over the youth in the community where you reside, that gives your example the highest importance. Let the young men see that your principles are fixed and inviolable, that you regard Sabbath breakers with suspicion, and will not recognize them as respectable citizens, and it will exert an influence, — a powerful moral control over them, that nothing else could effect.

The Sabbath is important to you in another respect, and demands your best endeavors to preserve it in full force and authority. You often have occasion to complain of daughters, who esteem themselves more highly than they ought, and think less of those who have to earn their own bread. To what lengths they would go, were it not for the Sabbath, it is impossible to determine. But certain it is, that the equalizing influence of the day is remarkable. While it lays hold of the proud, monopolizing, and aristocratic, and brings them down to their proper elevation, it seeks out the poor, the afflicted, the ignorant, the oppressed, and stripping them of the drapery of toil, it clothes them in the habiliments of the sanctuary, and brings them to sit down by the side of their fellows of other conditions, where all earthly distinctions are lost in the solemnities of holy worship. Here tyranny loses her sway, and the poor come up to enjoy rights and privileges, from which they would

be utterly excluded, but for the gospel and the Sabbath. Hence, says Professor Agnew, "The Sabbath is the poor man's friend. It scatters joy and gladness over his path. To him it is the bursting of a bubbling fountain in the scorching desert—the green spot on earth's wilderness, where the eye rests with pleasure—the rising of a star like that of Bethlehem, to point him to the place of peace."

On the maintenance of the Sabbath depends your life, your fortune, your intelligence, your equality. Let it be stricken out of being, as a day of religious worship, and you would soon have to work seven days for a week, or not work at all, and that, too, for the same pay you now receive for six days. Some people have already fallen into this dilemma, and as the Sabbath loses its hold upon the public faith, others will come to share their misfortune. O, my young friends, as you value your own best rights and interests, maintain the Sabbath! It is your *stronghold*! Here you may rest! Here is an asylum for your weary limbs,—a refuge from the grasp of oppression! Under this sacred pavilion, you may claim rank with lords and dignitaries, and enjoy the society and privileges of those who affect to be your superiors.

Woman has a *peculiar* interest in the Sabbath. But for its rest from labor, many a daughter would sigh in vain to look into her mother's face, and many

a mother would mourn her long absent daughter. The Sabbath brings them together, and re-unites them in the bonds of domestic love. The father lays aside his working habit, and his cares; the children put on their Sunday suits, and gathering around the family board, live over again the enjoyments of former years, and part to resume the labors of life with new interest and new vigor. How delightful the scene! How bright and joyous the day! Fit emblem of heaven! Of all the gatherings of earth, none are more pure, more hearty, or more happy! Make the Sabbath a day of *labor*, and they are all over. Make it a day of recreation, and they will be partial and incomplete. The husband and sons, at least, will find their way to some public amusement, and plunge into drunkenness and revelry, while the mother, and perhaps the daughters, will be left at home to feel themselves neglected, and mourn for husband and brothers sinking in dissipation and ruin.

Young ladies, permit me to charge you again, to keep the Sabbath. Don't lounge in your rooms, or about the house. Never receive nor return visits, — nor engage in any amusements whatever. The day is to be kept holy unto the Lord. To him let it be entirely devoted. Keep a good conscience, preserve yourselves from evil, and let the transforming influence of divine truth, as announced from the sacred desk, have its full force upon your hearts.

## CHAPTER XIV.

### RELIGION.

**W**E have incidentally alluded to this subject in the preceding chapters, but chiefly in reference to its bearings upon the present state. It might be agreeable to the feelings of some, should I say nothing more ; but justice to my conscience, no less than to my undertaking, requires its further consideration.

You have souls to save. It will avail you little to have been accomplished in the various departments of social duty, or even to have been well informed and polite, well married and happy, if your virtues end here. There are obligations you owe to God, to society, and to yourselves, of a higher character. God requires your confidence, obedience, and worship ; — that you let the light of deep experience, and a pious example shine before your companions, that they may see your good works, and glorify Him ; — that you seek the image of the heavenly, and thereby qualify yourselves for the nobler duties and purer enjoyments of the spirit world. These claims

are equally imperative with those which are more commonly regarded, and they cannot be neglected without imminent hazard to your best interests in time and in eternity.

But let me not be misapprehended. By *religion*, I mean something more than mere *morality*. This, as commonly understood, has special reference to society, and embraces the duties which human beings owe to each other in their civil relations, such as honesty, kindness, and benevolence. Religion *embraces* morality, but morality does not comprehend religion, however perfect. The one respects our duties to men only, the other embraces our duties to God. Hence one may be a perfect man *civilly*, and very defective *religiously*. He may stand unimpeachable in the body corporate, and yet be guilty and corrupt before his Judge.

Nor is the addition of a correct *doctrinal theory* all that is necessary. It is very desirable that people of irreproachable morality should entertain right sentiments. And we believe they do so more generally than they are willing to allow, or than is conceded by their friends. But the simple assent of the understanding to the truth, is not sufficient. Nor yet, that there be added attention to religious observances. St. Paul belonged to a class of the Jews whose morality and ceremonial piety cannot be exceeded. After the *strictest* sect of his religion, he

lived a Pharisee. Touching the righteousness which is in the law, he was "*blameless*."

He was also perfectly *sincere*. He could say, "I have lived in *all good conscience before God unto this day*." Wherein he diverged from duty, he "*did it ignorantly*." But all this was not enough. He was found wanting, and repented and believed in Christ, before he received the divine recognition as an acceptable Christian. If any thing more is necessary to show that true religion embraces an element not necessarily implied in *morality*, religious *ceremony*, or *sincerity*, or indeed in all these, the declarations of the Saviour are to the point. "I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in *no case* enter into the kingdom of heaven." "Except a man be *born again*, he *cannot* see the kingdom of God." And, "Except ye be *converted*, and become as little children, ye *shall not* enter into the kingdom of heaven."

It is of the utmost importance that you entertain correct views of this subject. Error in principle necessarily leads to error in practice, while sound principles not only stimulate to action, but direct that action to the most desirable results. In trying to aid you, I remark, therefore,

*True religion implies the remission of all sin.* Sin is the transgression of the law—the doing or

being what the law forbids, or neglecting to do or be what it requires. Every transgressor is under the curse of the law. Pardon is that act of God by which he cancels the claims of the law against the sinner, and exempts him from the punishment he deserves. Thus its effect is to change the relation of the sinner to the law, from that of a condemned criminal, liable to execution, to that of a pardoned sinner, who enjoys the protection of the Lawgiver, as though he had not sinned. It does not exempt him from his obligation to *keep* the law, nor afford any encouragement to disobedience. It is so far from being an *indulgence* to sin, it renders disobedience more sinful than it otherwise would be, since it increases the sinner's obligation.

Now, as sin is the transgression of the law, and all have sinned, no one is accepted of God, and secure against the retributions of justice, until he is pardoned, however moral or religious his general deportment. Obedience in one instance, or in one thousand, if we had it to plead, has no value to atone for disobedience in other instances. For though we were to be perfectly loyal to the hour of our exit, it would only be doing our duty, and would *merit* nothing to cancel sins already committed. Pardon, therefore, is our only hope; and till it is obtained, we are condemned and exposed. *Then*, we shall be in favor with God, notwithstanding past sins and



present unworthiness ; and if we continue faithful, shall be accepted of him at last.

Hence the Scriptures speak of *pardon*, or *forgiveness*, as an object of great interest. "Blessed is the man whose transgression is *forgiven*, and whose sin is covered." "I have *blotted out* as a thick cloud thy transgressions, and as a cloud thy sins." Moses prayed, "If thou wilt, *forgive* their sin ; if not, blot me out of thy book which thou hast written." And Jesus said, "Father, *forgive* them, for they know not what they do." Indeed, the Scriptures abound in significant references of this nature.

If, then, pardon be an *act* of God, it must occur at a *specific time*. It cannot always have been, nor is it always taking place ; there must be a *definite period*, in which he virtually says, "all thy sins are *forgiven* thee." Those Christians, therefore, who pretend to know the *exact time* and place of their pardon, are much nearer the truth, to say the least, than those who assume that they have *always* been Christians. Religion that has had no beginning, and is without date or place, seems not a little suspicious. It was not thus with the religion of Paul, or that of the jailor, or the *three thousand* converted on the day of Pentecost. The subsequent defences of the apostle show, that he never lost sight of the great work God wrought for him on his way to Damascus, as the grand basis of all he was, and all he

hoped to be in this world, or the world to come. But pardon is not all. True religion embraces *the renewal of the heart by the Holy Spirit*. We said of pardon, that it changes our relation to the law — exculpating us from its threatened penalty. But the sinner *only* pardoned, and left with his carnal dispositions and affections, would be precisely the same in spirit and practice as before. The act of a governor in pardoning a condemned culprit, has no necessary effect on his *character*. It spares his neck and lets him out of prison ; but it does not alter his disposition — he is as much of a murderer at heart as before. Thus the *pardon* granted to the penitent sinner, releases him from the punishment he deserves, but does not give him a new heart. And yet this is as necessary as pardon, for since “the carnal mind is enmity against God,” without such a heart, he would plunge into sin again, and need pardon as much as before.

But should he not — should he ever after live in outward obedience, it would not suffice for his salvation. Heaven is a holy place. The *employment* of heaven is holy, as is every emotion that swells its immortal songs. But the sinner *only* pardoned, (if we may suppose such a condition,) is carnal, — he has no love for his Maker, his service, or his saints. Heaven would present no charms to him, if he were there. Hence the necessity of a change in his *mind*.

He needs to have "old things" — his sinful propensities and distaste for spiritual exercises — to pass away, "and *all things* become new." As in the case of Saul of Tarsus. What a revolution! How sudden! How striking! Or the Philippian jailor and others, whose piety is attested by the Holy Scriptures.

Such a change is as much a matter of personal *experience* with every *Christian*, as joy or sorrow, hunger or thirst. He has as strong proof of it as he had of guilt and condemnation as a sinner. And it is generally *instantaneous* in its accomplishment. Going in connection with 'pardon, which from its nature must be instantaneous, it is fair to infer that this is so too. But the Scriptures place the matter beyond a doubt. The representation of it, as a "*new birth*," "*new creation*," "*quickening*," "*resurrection*," &c., admits of nothing else; while the conversion of the Psalmist, Paul, and various others of high distinction, as well as that of the multitudes admitted to the church on the day of Pentecost, evinces that this is emphatically the divine order.

But how are we to know that this work is effected? The pardon of sin being an act of the divine mind, is of course a secret with God, till he is pleased to reveal it. Regeneration being of a different nature, may be discovered by its effects on our feelings and

deportment. But this is a work of time. To give the believing sinner, therefore, the earliest and clearest assurance of acceptance with God and adoption into his spiritual family, the Holy Spirit is employed to witness the fact to his *heart*. That is, to make such an *impression* upon his mind, as to *convince* him that the work is done, and that he is no longer a *condemned sinner*, but a child of God. Hence says the apostle, "Ye have not received the spirit of bondage again, to fear; [which every awakened sinner has,] but ye have received the spirit of *adoption*, whereby we cry, *Abba, Father*. The Spirit itself beareth witness with our spirit, that we are the children of God. And if children, then heirs; heirs of God, and joint-heirs with Christ." Again, "Now we have received, not the spirit of the world, but the Spirit which is of God; that we *might know* the things that are freely given to us of God." "Hereby *know* we that we dwell in him, and he in us, because he hath given us of his Spirit." And, "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, *Abba, Father*."

Under this impression, often deep and powerful, and generally producing a *joy* the heart never before realized, the anxious, hoping, delighted penitent, exclaims,

"My God is reconciled,  
His pardoning voice I hear;

He owns me for his child,  
I can no longer fear.  
With confidence I now draw nigh,  
And Father, Abba, Father, cry."

Now, though this is not the great change which constitutes religion, it is intimately connected with it. It is the divine method of communicating the fact to the new believer, that such a change has been effected. And is it not satisfactory? The Spirit should be credited when it attests to pardon, as when it admonishes of guilt. And to question its assurances in this case, when corroborated by collateral evidence, as they ever are, is no sign of humility; and serves to endanger, rather than ensure salvation.

As to the *mode* of the Spirit's operations, we are ignorant. How it affects the mind at all, is inconceivable. But the *fact* is revealed both in the written word, and in universal experience. The Spirit convinces "of sin, of righteousness, and of judgment to come." It thus alarms the sinner, and prompts him to cry for mercy. He has no *doubt* but that God is speaking to his heart—that he is arousing and drawing him to repentance, and he groans out under the alarming discovery of his situation, "God be merciful to me, a sinner." When he reaches the right point in his approaches to the throne of grace—is suitably humbled and submissive, and God has forgiven and adopted him—the

Spirit still operates, but attests to a different truth from what it did before, viz., that God has heard his prayers and forgiven his sins. Its attestation in this case, is not less lucid and convincing than in the other, and so far as we can know its *mode*, it is the same.

Do you ask whether there is not danger of mistaking other influences for those of the Spirit, and thus deceiving ourselves? I answer, not if we properly attend to the corroborative evidence before hinted at. If we have been convinced of sin — have endeavored to forsake it, and do *every* duty, shunning *no* cross, however heavy, and have earnestly prayed to God according to the best of our knowledge and ability; and now feel love, joy, peace, long-suffering, gentleness, meekness, and patience, in some good degree; and have love for the people of God, as such, — for his holy word and worship, there can be no deception. These are the legitimate fruits of the new birth, and can spring from no other source, and they ought to be satisfactory.

Among the first emotions of one thus converted will be GRATITUDE to God for his merciful forbearance and awakening grace. The thought of past sins, the resistance of the Spirit, and the abuse of the means of Grace, in connection with present circumstances, often fills the heart with inexpressible emotion, and elicits the exclamations, — “Oh, the

*mercy of God! How astonishing! What a wonder I was not cut down in my sins, and consigned to the grave!"*

*Love to God* is another feeling of which the convert is early conscious. His heart cleaves to him with filial ardor. He beholds him, too, as never before, in all his works.

"Sees him in the clouds,  
And hears him in the wind."

He finds attractions also in the people of God he never saw before. Formerly, he sought the company of the wicked, and avoided that of the pious. But how changed! He now loves the companionship of Christians. He loves their spirit, conversation, devotion; their object of pursuit, their God; and feels that he is allied to them by a common paternity. The attachment is *divine*. It is not the result of consanguinity, long association, or acquaintance. He has hated, perhaps persecuted them. But now, (O, wondrous grace!) he loves them as brothers. In a *moment* the current of his affections has been changed. He sees beauty in *holiness*, and God's people have become his people.

"The heart with love to God inspired,  
With love to man will glow."

A similar transition occurs in regard to the *Bible*. Though the most important of all books, being a chart

of heaven, and of the way thither, the impenitent read it with the least interest. While they refuse to acquiesce in its instructions, it is their death-warrant, and rings in their ears the righteous retributions of eternity. But now that they have submitted to its requirements, and obtained assurances of pardon, and adoption into the family of God, it becomes the charter of their privileges, — the map and guarantee of their heavenly inheritance.

They have also a corresponding affection for the house of God. Though they formerly visited it but seldom, and then without interest, possibly with reluctance, it is now the brightest spot in "earth's wilderness." And the day for which it was especially erected, though once wearisome, is a "delight." Their tendencies are all changed. Formerly they were earthly, now heavenly, — then carnal, now spiritual, — then condemned and unhappy on every allusion to their eternal state, but now justified and joyous in the delightful hope of eternal glory.

"Faith lifts up the tearless eye,  
To brighter prospects given;  
And views the tempest passing by,  
The evening shadows quickly fly,  
And all *serene* as heaven."

Possessed of this, young ladies, you are rich, honorable, secure, happy. Of all blessings God can bestow, or you enjoy, we think of none so glorious,



so valuable, so admirably adapted to your condition. And yet with all its glory and greatness, it is within your reach. Wealth you may never have, nor may you be worldly-wise, and great, and honorable ; but you may be *Christians*. You may have the *pearl of greatest* price, and rejoice in perfect satisfaction.

But *how*? Momentous question ! Many of you are informed, and still you have “line upon line and precept upon precept.” Some, however, may be differently circumstanced. Let me say then,

That you must *repent*. This is the command of God, and is indispensable. But what is it to repent?

“A young woman was at work in the mill, and in a moment of excitement, broke the rules of the corporation, mistreated the agent and overseer, and walked off. On the day of settlement she appeared, and received her due, and asked for papers of honorable discharge. But they were denied her. She had not acted according to rule — had broken the contract, — and while she occupied the position she then did they could neither employ her, nor discharge her as she desired ; and so soon as she would retract the wrong, they were ready to do either. This was fair.

“Being now at leisure she attended upon the means of grace, and at length obtained peace in believing. This placed matters in a new light, but especially, gave her a different disposition from that with which

she hasted from the mill. The matter of her difficulty soon occurred to her mind, and the question arose, what is right? She laid the case before a religious friend, and finally before her minister. The advice of both was to go to the offended overseer and agent, and acknowledge every particular in which she had done wrong and ask their forgiveness. This was difficult, but she was assured that it was honorable and ought to be done. It was not long before she appeared in their presence, made the necessary retraction, was restored to favor, and permitted to work or take a discharge."

Now, here you have *repentance*. When you, having some sense of sin, come to God, humbly confessing it, and imploring forgiveness, you repent. I say *some* sense of sin, because all do not and cannot feel precisely alike. Our Creator has not made us susceptible of the same amount of emotion, though we may see things in nearly the same light. Some are *deeply distressed*, and cry out in the bitterness of their souls. They have felt, to use their own language, "as though they were sinking into *ruin*," while others have seen themselves great sinners, and consequently exposed, but have felt comparatively little.

But whatever the degree of emotion, if it lead to the confession of all sin, both to God and man, and to its open and entire renunciation, it is sufficient

however tolerable ; but if it does not lead to this, it is wanting, however painful. Let the wicked forsake his way, saith the prophet, “and the unrighteous man his thoughts ; and let him return unto the Lord who will have mercy upon him and to our God, for he will abundantly pardon.” Christ does not require that we *feel* deeply, but that we come to him—that we *turn*, forsake every evil way, *take up the cross and follow* him. The Lord saw the “*works*” of the Ninevites, “that they *turned from their evil way* ; and he repented him of the evil that he had said he would do unto them, and did it not.”

Let this point never be forgotten. The general impression of inquirers is, that they have not *feeling* enough, and therefore many become disheartened. If your *reformation, confession, and cross-bearing, are thorough*, you need have no fear about *emotion*. But if you indulge in one known sin, or neglect one known duty, God will not hear you. This accounts for the many failures which are constantly occurring. People do not properly count the cost, and make only superficial attempts, and give up in despair.

As it respects the *motives* with which you are to repent it is important to say a word, since there is much darkness and stumbling at this point. Those who consider repentance a *fruit* of regeneration, and not a means of obtaining it, require motives that are too pure to be practicable, while those who make

religion to consist in a mere *form*, go to the other extreme. The motives urged in the Scriptures are, that we are sinners, — that we have sinned against light and love, — that our sins will prove our *ruin*, and the certainty of pardon and salvation if we repent. It may be said that the last two are *selfish*. Be it so; it is enough for us that the Most High has pressed them upon our attention with peculiar emphasis. He who knew what was in man, has attempted to move him by these great arguments, and we ought to be careful how we question their validity.

The interesting parable of the prodigal son is a most forcible illustration of this subject. We have there the sinner far from God by wicked works, — awakened to a sense of his condition, in other words, coming to himself, — resolving to forsake his sins and associates, — to return to his father, with confession and entreaty, and ask for the least place within his mercy and approval. Read it, my young friends, and never flatter yourselves that you are quite right, till your history contains a passage strikingly resembling the repentance of that young man.

*Prayer* is also indispensable to the attainment. Though this is implied in repentance, it deserves a little farther consideration. We have seen inquirers, who did not seem to think that they could, or were required to pray, and have known them to seek long and earnestly without prayer; but in every case to

no purpose, till they changed their course. The order of Christ is, "*ask* and it shall be given you." And that there might be no doubt of the availability of prayer, he added, "if ye being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven, give good gifts to them that ask him."

Besides, David waited patiently for the Lord and he *inclined* unto him; and "heard his *cry*," even while he was in the horrible pit and miry clay, and he brought him up, and sat his feet on a rock, and established his goings. The publican who, "*standing afar off*," would not lift up so much as his eyes unto heaven, but smote upon his breast, saying "*God be merciful to me a sinner*," went down to his house justified.

You may not pray as you desire, or as well as others, but remember the words of Dr. Young :

'Who does the *best* his circumstance allows,  
Does *well*, acts *nobly*; *angels could do no more*."

You must pray for *pardon* and *renewal*. Pray as well as you can, and what you thus try to do from principle, against the impulses of depravity, and the contempt of the world, he will enable you ere long to perform with great delight.

*Faith* in the Lord Jesus Christ is of equal importance. "He that cometh unto God must believe that he *is*, and that he is the *rewarder* of them that

diligently seek him." A general belief in Christ, and in the Scriptures, is necessary to the first movement. Till one has this amount of faith, it is vain to urge him to repentance, otherwise than as an experiment, by which he may test the divine veracity.

But the penitent is to exercise the faith of *reliance*. This combines the belief that Christ is "able and mighty to save," and *actual trust in him*. It is a living, practical, obedient, surrender of all to him, and an *entire* venturing on him for the accomplishment of the work. It renounces sin, repents of it, turns from it, seeks its pardon, and failing of success by the merit of works, or mental anguish, falls on Christ as the only remedy. It is the crowning act in the process of salvation—the act without which, all others must prove unsuccessful, and which in the absence of all personal merit, brings peace and joy to the heart.

From these remarks, you see, my friends, that *you* have a work to *do*. The Spirit and Providence of God will affect you, but it is for you to "*strive to enter in at the strait gate*." When you do your duty, the glorious consummation will be realized. While you yet *speak*, God will hear. He is faithful and just to *forgive* our sins, and to *cleanse* us from all unrighteousness. Only venture on Christ, and you cannot fail.

"Come, in sorrow and contrition,  
Wounded, impotent, and blind;  
Here the guilty, free remission,  
Here the lost, a refuge find.  
Health, this fountain will restore;  
He that drinks need thirst no more."

This view of the subject suggests, that those who pretend that they have never sinned, are yet without God and without hope in the world. They have not done "the first works," and, therefore, so far as they have done any thing, have only built upon the sand.

It suggests also that no qualities, however commendable, no general morality or ceremonial piety, however rigid, constitutes one a Christian. God now commandeth all men every where to repent. The obligation must not be compromised. Our dislike to the duty is no excuse. The cross must be borne, — the yoke of Christ taken, — our loved sins confessed and forsaken ; — though it may be as the amputation of a right hand, or the plucking out of a right eye. The opposition of relatives or associates may increase our difficulties, but it cannot alter our duty. The command of God is imperative, his authority paramount.

## CHAPTER XV.

### MORAL NECESSITIES AND THEIR SUPPLY.

**I**N the last chapter I spoke of religion, particularly in its experimental and incipient aspects. To follow it out in the various developments of its progress, would be an interesting task, but would require more space than the limits assigned to the present volume would allow us to occupy. The most we can undertake is, to glance at some of the personal advantages to be derived from attention to it.

It is generally admitted that man is a religious being. The idea of "a Power above us," to whom we owe homage, is universal. Hence the most benighted heathens have their gods, which they reverence and worship with more or less devotion. Neglect of their supposed claims, in all ordinary states of mind, occasions uneasiness, ranging from the slightest sense of guilt, to the keenest remorse.

You have been trained under the light of divine revelation, and have definite conceptions of duty, and the results of disobedience. You are, therefore, the subjects of intense anxiety. Consciousness of



sin, whether it consist in open crimes, or evil tempers, or mere neglect of duty, often distresses you, and will continue to do so, while God continues to afford you the strivings of his Spirit. You are also exposed to the other ills incident to this world, and some that fall not to the lot of many, who are favored with a larger circle of relatives. Religion, therefore, commends itself to you with special argument. To attend to its claims, is no less your *interest* than *duty*. If it restricts you, it will be only where a larger liberty would injure you. If it humbles, it will also exalt you.

You need it to *protect your character*. Many of you are young, — among strangers, with no natural guide or guardian. Perhaps you are orphans, and may have had but little opportunity to inform, and fortify yourselves against temptation. There are enough in every place to seek your acquaintance, and mislead you.

Besides, you may possess powerful tendencies to evil. The appetites and passions are often too strong for easy management. “*I cannot control myself, I am a slave to my propensities,*” is no uncommon confession. Many resolve, and try ; and falling, try again, and again, but still are overcome, and thus grow up to gigantic stature in crime and folly.

But religion affords the necessary help. It so renews the heart, that what was before difficult or

impossible, is perfectly easy. Take for example the passion of *anger*. How many are unable to control themselves at this point. They fall out with their overseers — their associates — the machinery, the work, and even themselves, and indulge in severe language and deportment, that they soon condemn and painfully regret. Your experience may furnish you a better illustration of this case than I can write.

Religion *destroys* this propensity, so that the excitements, which before aroused the whole soul to a storm of anger, will not awaken the slightest emotion, except that of gratitude for the victory gained.

“It breaks the power of cancelled sin,  
It sets the prisoner free.”

Under its influence, the most excitable endure insult upon insult, and yet maintain the meekness and gentleness of the lamb. And in regard to those appetites and passions which are right in themselves, and may be rightfully exercised within certain limits, it empowers us to control them in subordination to the word of God, and the laws of our being.

The same is true with regard to contracted *habits*. Take for instance the habit of tattling, which, in common parlance, means *mischief-making*. It seems to originate in *ill-will*, or what is nearly the same, in effect, unqualified selfishness. It is equally natural to the real misanthrope, and the self-seeker. One

follows it, because he delights in the *misery* of his fellow men ; the other, because he has an inordinate delight in *himself*. His supreme object is more to *appear* great or good, than to be so ; and, therefore, it may sometimes be effected by pulling others down, as by rising himself. If he can get his neighbors to wrangling among themselves, he may get the credit of a peace-maker, and thus rise to influence and office.

The evils connected with this habit, are incalculable. It is to be regretted that they are not confined to politicians. But, especially, that they are ever allowed to invade the sacred association of those who are united by a common destiny and a common interest. Too many, among your companions, my young friends, have fallen into this wicked and disagreeable habit. They report conversations and rumors that are directly calculated to breed a disturbance, and issue in painful consequences. They often do it in full view of the result, merely, perhaps, to check the prosperity of another whose fortune they envy, and secure the same, or a similar benefit to themselves.

How common it is for young women to speak lightly, or circulate false and injurious reports, of the beau of an associate ! Provoked that he is not theirs, or that they have not another as desirable, they indulge their ill-feeling in utterances that are

full of mischief, and often, no doubt, break up the most desirable matches. How frequently, too, do they throw out insinuations, and whisper stories of the most disastrous character, in other respects! And some contract such a habit of tattling, that they are unhappy unless they are reeking their evil feelings and surmises upon some one. "With our tongue will we prevail," say they, "our lips are our own; who is lord over us?"

But religion arrests this habit. Giving emphasis to the word of God, it brings home the command, "speak evil of no man," to the heart. It also uproots and eradicates the evil seeds of malice, and wrath, and envy, and jealousy, and implants in their place, those of kindness, generosity, and universal benevolence, that rejoices in the prosperity of others, and would rather increase than diminish it. "Laying aside all malice, and all guile, and hypocrisies, and envies, and evil speaking," the Christian goes forth in the pathway of peace, not seeking "his own, but the good of others." Not making difficulties, but healing them:—not disturbing pleasant relations, but settling and confirming them.

We have known some so addicted to profanity, they feared to become Christians, lest they should not be able to break up the habit. But on obtaining the divine blessing, they found themselves completely cured; so that they had no more disposition to use

profane language, than they had to commit *murder*. The same is often true with the appetite for ardent spirits. Religion not only breaks up the habit of drinking, but eradicates the *taste*, which has given it such potency. Religion *alone*, therefore, has enabled some reformed inebriates to keep their pledge. They were so perfectly enslaved to the habit of inebriation, that the pledge, backed by every interest in earth and heaven, failed to hold them till they came to the Saviour, and were regenerated by the Holy Spirit.

The appetite for fashion and worldly pleasure has often been destroyed in the same way. People frequently become so intoxicated with these things, that they will have indulgence at any price. We have known them to outrage every principle of morality and good order to gratify these passions. They have thought they would sooner *die* than be denied. But by coming to Christ, they have found deliverance, so that the things they before loved with indescribable ardor, now appeared disgusting.

Thus religion lays an embargo upon our tendencies, and fortifies us against the allurements of sin, in the most successful manner. Its influence will be favorable, too, in regulating your society. I have advised you on this subject in another place. Religion is directly calculated to aid you in doing as there recommended. The vicious will instinctively avoid you, and their spirit and conduct will natu-

rally incline you to avoid them ; so that you will be saved from the evils incident to intimate association with them.

Besides, it will bring you under the *watch-care* of the best part of community, and identify you with them, in the unity of the spirit and in the bonds of peace. It is a great privilege to be in fellowship with the people of God, — to enjoy their friendship, prayers and counsels. And especially, in your circumstances, with no natural friend present, to whom you can look ; and exposed to many temptations. The pious Fawcett sung of its benefits in these words :

“ We share our mutual woes ;  
Our mutual burdens bear ,  
And often for each other flows  
The sympathizing tear.”

Of the thousands, who infringe the rights of others, and become immured in criminal cells, few go from these ranks. The Sabbath school and church furnish little business for police courts, or other judicial functionaries, and if, perchance, one from this quarter comes up for punishment, it is because he has been seduced from the paths of virtue by foreign agencies.

Another advantage of religion is found in the *peace* and *joy* it affords. *Sin* and *misery* are intimately connected. The wicked man is necessarily an unhappy man. Though he may have silenced

the voice of conscience, and banished all fear of the future, the elements of ill-nature, which enter into his composition, agitate his spirit, and convert the blessings of life into bitterness.

But few have reached this pitch of moral stupidity. The most of people, particularly of your sex, have some faith and conscience left. They do not sin without feeling condemned, and fearing the threatened consequences of final impenitence. The *neglect of religion*, even where it is accompanied with the most scrupulous morality, does not fail of these results, to a painful degree. So that persons of every state and condition in sin, realize more or less of its bitter fruit. And not unfrequently, they can adopt the language of conscience-smitten Clarence, in Shakspeare :

“ O, I have passed a miserable night,  
So full of fearful dreams, and ugly sights,  
I would not spend another such a night,  
Though 't were to buy a world of happy days.”

Miserable state ! Wealth, amusement, friends, and popularity may relieve, but they cannot cure. No ! The arrows of offended conscience fester in the soul, and breed a pain that earth cannot remove.

But for all this religion is the sovereign remedy. It destroys the fear of the future, by the pardon of the past, and

“ Lays the rough paths of peevish nature even.”

Justifying by faith, it gives peace through our Lord Jesus Christ. And such a peace! Who can describe it? So rich, so full, so heavenly, so glorious, so transporting? Has guilt wrung thy heart with anguish? It is cancelled. Has passion oppressed thee? It is subdued. Has fear tormented thee? It is removed. A sweet, submissive, child-like confidence in God, and a delightful hope of good to come, inspired by assurance of present pardon and acceptance, fill the soul with unutterable emotion. Hence the spirit of complaint, envy, jealousy, malice, hatred, revenge, and every other principle that debases the mind, are arrested; while reconciliation to divine Providence, love, joy, peace, and every virtue that enters into the composition of an heavenly character, become the presiding divinities of the soul.

I would, young ladies, that I could impress you with some just conception of the ineffable importance of religion. It is a balm for every wound — heaven's *best* gift. To you it is emphatically good. It lightens the burden of labor, and relieves the tardiness of time, so that one hardly observes either. Hence says the devout poet,

“ Labor is *rest*, and pain is *sweet*,  
If thou, my God, art here.”

It also blunts the edge of misfortune, makes poverty a blessing, and whispers in the ears of sorrow, “ *all*



*things* work together for *good*," and the "light affliction, which is but for a moment, worketh for you a far more exceeding and eternal weight of glory."

But anxious as I am to do justice to my subject, it is impossible. Language falters in the utterance of such worth. "Eye hath not seen, nor ear heard, neither hath entered into the heart of man, the things which God hath prepared for them that love him." The nearest approach to a proper appreciation of them, is obtained by experience. Those only know love, faith, hope, Christian joy, and triumph, who *experience* and *feel* them. Test the merits of religion by embracing it, and you will know, though you may not describe them.

Its value is further manifest in the *support it affords in affliction and death*. To be deprived of health in a strange land, is a trying evil. The loss of those we love, is not less so. Yet to these contingencies, and their gloomy consequences, you are continually exposed. How dismal they make this world appear! What a shade they cast over all earthly prospects! Many in view of them have wished they had never been born; while others have longed to become extinct. Yet,

"The world cannot give  
The bliss for which they sigh."

It is to be found only in religion. This is the light that cheers the darkness of affliction and death.

We have seen many of your associates die without it, but it was painful. Without a mother's smiles and sympathy, — without brothers and friends to sustain them in the deep waters, — far away from the place of their nativity, and the graves they held dear, — under condemnation for the past, — without strength of body or mind for the pressing duties of the present, and under fearful apprehensions of the future, they died reluctantly, without peace, and without hope. The dying exclamations of Miss S —, will not soon be forgotten. Poor girl! Four hundred miles from home, and about to occupy a stranger's grave, she awoke to her condition, and spoke in the eloquence of a spirit returned. It was a sad picture, but it was too late to alter it. Reason soon retired from the throne, and only a few convulsive gasps remained. We whispered a prayer, and retired, to warn the living not to come into such a state.

Young ladies, beware! Many of you who will read these pages, have entered upon a returnless voyage. You will no more ramble over your native hills; no more linger around the loved spots of your girlhood; nor will you realize the fond hopes, that animate the present hour. No, Providence has provided you another destiny. Your grave is to be among *strangers*. But no matter, if prepared for its embrace.

"that life is long  
Which answers life's great end."

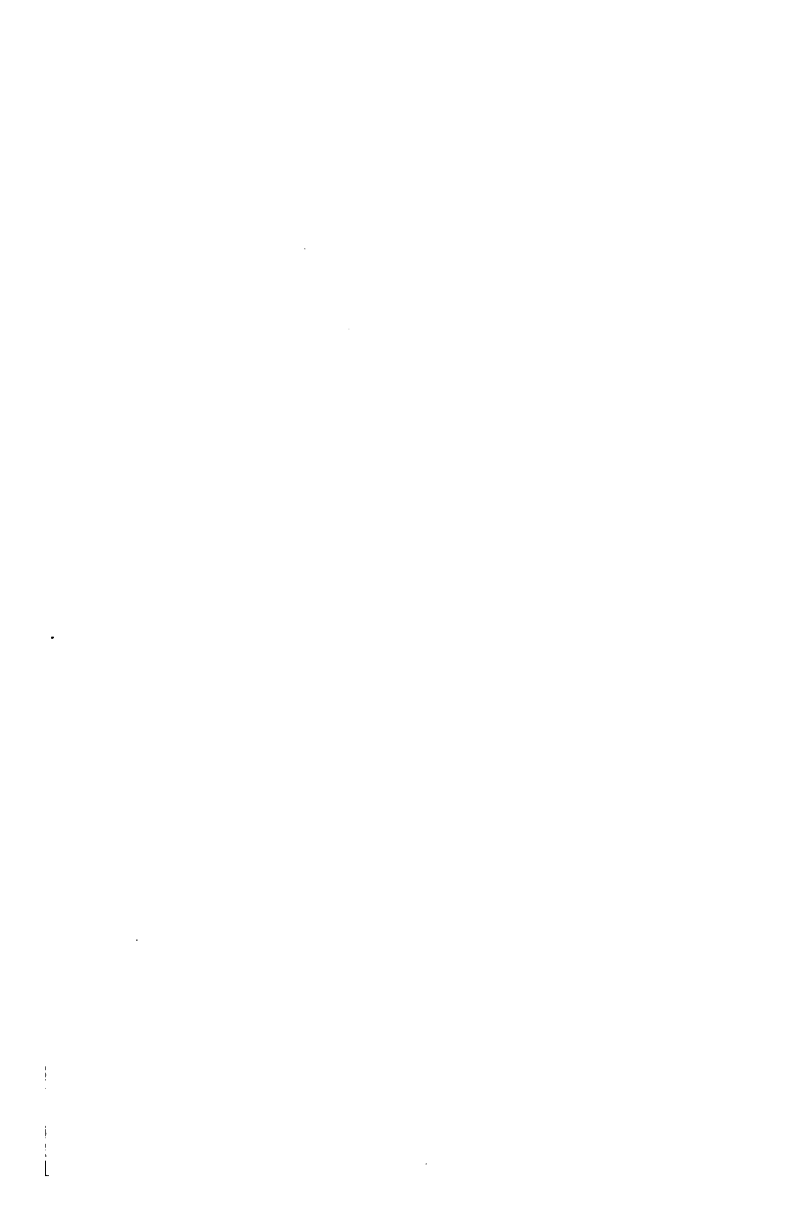
But remember, religion is the only attainment that is equal to the emergency. This throws a radiance around the tomb, relieves the sorrows of death, and renders the last parting scene, as the warm greetings of long absent friends.

Since writing the above, another, — a fair daughter, — has gone to her rest. She was the companion of Miss S —, just now referred to, — left home in Northern New York one year ago last September, and is the fourth of a company of thirty, who has made her grave in a strange land. But death to her was not an unwelcome visitant. Two months subsequently to her arrival, she found the pearl of greatest price. She was soon received to the fellowship of the church, — walked in the light as becometh a disciple of Christ, and formed those attachments to the skies, which enabled her to meet death with composure. O yes, death had no terrors to her. She bid adieu to the world without regret, and "melted away in the light of heaven," leaving the comforting assurance to distant friends that she had won the prize.

Young, ladies follow her example, — seek her joys, — aim at her destiny; — live in preparation for sudden death, and you shall enjoy the bliss that now is, and that which is to come.

William

James M<sup>c</sup>F







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